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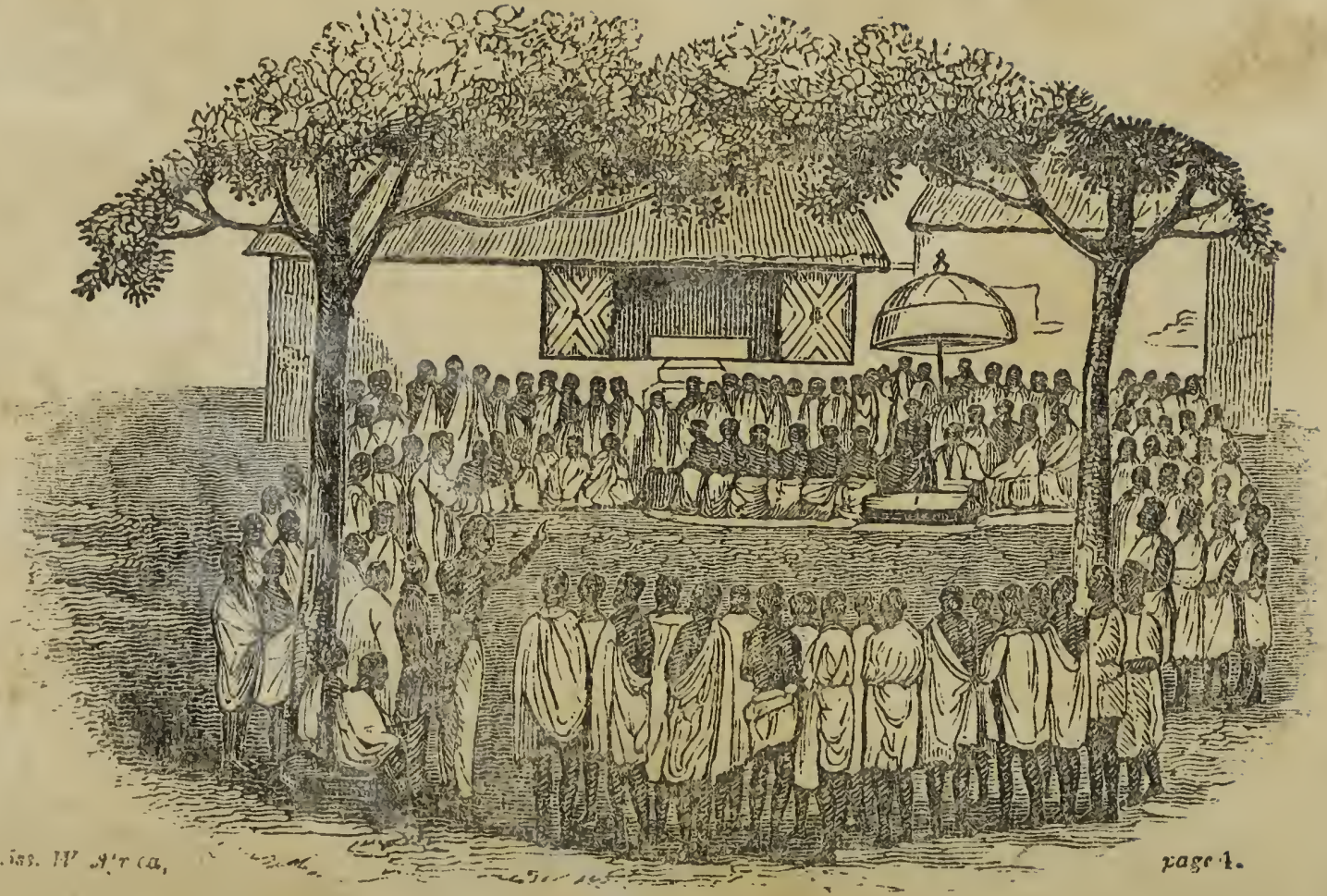

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MR. FREEMAN PREACHING TO CORINTCHIE.

MISSIONS

IN

WESTERN AFRICA:

INCLUDING

MR. FREEMAN'S VISIT TO ASHANTEE.

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MISSIONS IN WESTERN AFRICA.

CHAPTER I.

Introduction to Mr. Freeman's Ashantee Journal—Cape Coast Castle—The Fantee country—And the kingdom of Ashantee.

It is with feelings of the deepest and most anxious interest that we commence our "notices" for the new year, by presenting to the friends of the Wesleyan Missionary Society, and to the Christian public at large, the various documents to which this double number will be almost exclusively devoted. They well deserve the large space thus allotted to them; and we publish them together and at once, because we think that the impression which they ought to make on all the friends of Africa would be interrupted and weakened if they were printed and circulated otherwise than in this complete and continuous form. The most novel and important of these documents is the communication from the Rev. T. B. Freeman, of our Cape Coast Castle mission, which includes the narrative of his recent journey of observation and inquiry to

the country and capital of the king of Ashantee; and which evinces at once the necessity which exists there for the exertions of evangelical philanthropy, and the probability that such exertions would be favourably received, and would by the blessing of God be eventually crowned with considerable success. All that we just now request from our readers, in reference to this Journal, is, that it may have their careful and immediate perusal. The rest may then be safely left to the operation of those emotions of benevolent commiseration for the benighted and barbarous heathen, and of pious zeal for the salvation of immortal souls, which such a perusal, we are sure, will not fail to excite in every Christian heart.

To Mr. Freeman's Journal we have deemed it advisable to prefix some brief historical notices, referring to the causes, circumstances, and results of the Ashantee war, which some years ago produced so painful a sensation, in connection with the defeat and cruel death of the late excellent and much lamented Sir Charles M'Carthy, then governor of Sierra Leone, and commander-in-chief of the British troops in Western Africa. The relations of Ashantee to Great Britain, and its importance as a field of missionary enterprise, will thus be

better understood, and felt with deeper interest. Subjoined to Mr. Freeman's Journal will be found in the same communication a letter, addressed to him by President Maclean, the present governor of Cape Coast Castle and its British dependencies, to whom the Wesleyan Society is greatly indebted for his uniform kindness and very valuable assistance to its agents in the prosecution of their arduous labours on the Gold Coast, and for the facilities he afforded to Mr. Freeman in connection with his journey to Ashantee. And with a view to show our friends that, even independently of the prospect of an extensive opening for the introduction of Christianity and civilization into Ashantee, the most delightful results have already followed from our existing mission in that part of the African continent, we have inserted some other communications from Mr. Freeman, which, we doubt not, will be read with pleasure and gratitude.

Ashantee is a powerful kingdom contiguous to he Gold Coast, in Western Africa. Coomassie, the capital, it has been calculated, is more than one hundred and thirty miles from Cape Coast Castle in a horizontal direction, but the distance is considerably greater by the pathway through the forest. The inhabitants of Coomassie alone

have been estimated at seventy thousand; and the capital is surrounded by numerous towns and villages, which contain a large population. Juabin, at the distance of a day's journey, is said to be one-third of the size of Coomassie The entire population of Ashantee, with all its dependencies, is upward of four millions.

The martial exploits of the Ashantees in the countries on the coast, since the commencement of the present century, have rendered their national name familiar in Europe. The Fantees, who were originally an inland people, subject to the Ashantee crown, having, in the year 1807, afforded protection to Cheeboo and Apoutai, two of the vassal chiefs of Osai Tooto Quamina, king of Ashantee, who had rebelled against his authority, the king invaded Fantee with a powerful army. In the first instance he appeared solicitous to obtain possession of the two rebel chiefs by amicable means; but he became so exasperated by the insults and indignities which were offered to him, that he formed the resolution entirely to extirpate the Fantees. Orders were accordingly issued to spare neither man, woman, nor child; and the country in the rear of the advancing army became, in consequence, a scene of utter desolation. Having signally wreaked his vengeance upon Abrah, the seat

of government, where his messengers had been barbarously murdered, the king with one half of his army pursued the retreating enemy toward the coast; while the other half was employed in destroying the towns as they passed along, leaving none of the people alive, except some of the highest rank, who were reserved to experience more refined cruelties on the return of the conqueror to Coomassie.

The advanced guard of the army, led on by the viceroy or tributary king of Dinkira, first obtained sight of the sea in the neighbourhood of Cormantine. This town was destroyed, and the Dutch fort taken possession of by the Ashantees. The successes of the invaders now began to excite uneasy apprehensions at Annamaboe; and Mr. White, the governor of the fort, humanely endeavoured to put a stop to the further effusion of blood, by friendly explanations. But vain was the attempt. The king had bound himself by "the great oath" that he would not go back to his capital without the heads of Cheeboo and Apoutai; who, after the destruction of Abrah, had in the first instance taken refuge at Annamaboe, which was then the largest town upon that part of the coast. As the Ashantees approached, they, however, retired to Cape Coast, on the invitation of the na-

tives of that place. When the king presented himself before Annamaboe, he found that the inhabitants had drawn out their forces to meet him; but they soon gave way, and were pursued to the very walls of the fort, which afforded them only slender protection. The cannon were shortly rendered useless, as the Ashantee marksmen picked off the soldiers as fast as they appeared at an embrasure, or showed their heads above the ramparts; and before the close of the day the efforts of the little garrison were exclusively confined to the defence of the gate, which the enemy attempted to force or burn. At least eight thousand of the natives perished in the contest, and Mr. White, the governor of the fort, was severely wounded. After two or three days the king prepared to renew the attack upon the fort, with six thousand men selected for the occasion; but in the morning of the day on which he had vowed to seat himself, "by the help of his gods," in the governor's chair, a white flag was lowered from the walls. A negotiation ensued. The chief governor Torrane went over from Cape Coast Castle, and concluded a treaty of peace. Apoutai had made his escape, but Cheeboo was delivered up to the king, who withdrew his army, carrying with him many of the surviving inhabitants as his prisoners. In

the rejoicing which afterward took place at the capital, the wretched Cheeboo suffered the most exquisite torments, and his head became one of the principal decorations of the death drum of the king.

In the year 1811 Fantee experienced a second invasion from the Ashantees; and a third in 1816, when Cape Coast underwent a long blockade. These repeated attacks inflicted great miseries upon the Fantees, and thousands were dragged into the interior to be sacrificed to the superstitions of the conquerors.

To avert a continued succession of such calamities, an embassy was sent to Coomassie; and Mr. Bowdich, who was placed at its head after the recall of Mr. James, concluded a treaty with the king. Mr. Hutchinson was left behind as resident in Ashantee, but returned to Cape Coast on the eve of the war with Gaman.

After this Mr. Dupuis was sent by the British government to Coomassie, invested with consular powers. He concluded a second treaty, and returned to Cape Coast with numerous presents, accompanied by ambassadors to the king of England.

New misunderstandings, however, arose; and an Ashantee army again marched toward the coast at the close of the year 1823. Sir Charles

M'Carthy took the field against them with the most encouraging prospect of success; for, besides a strong body of regular troops which was under his command, many chiefs threw off their allegiance to Ashantee, and all the districts on the sea coast west of the Volta were in arms, to the amount of thirty thousand warriors. But disastrous was the result of the first campaign. The governor, with a division of the army, having crossed the Praa, advanced into the Warsaw country, where he engaged the Ashantees, and experienced a complete defeat. Sir Charles himself, after having been severely wounded, fell into the hands of the enemy, who cut off his head, and preserved it in the usual manner. His heart was eaten by the principal Ashantee chiefs, in order that they might, as they imagined, imbibe his bravery; and his flesh, having been dried, was divided, together with his bones, among the men of consequence in the army, who kept their respective shares about their persons as charms to inspire them with courage.

In the month of May following, the new king, Osai Ockotoe, (the brother of Osai Tooto Quamina, who had died soon after the commencement of the war,) came down to his army at the head of a strong reinforcement, with the avowed intention to destroy Cape Coast Castle, and

drive the English into the sea. After some hard fighting, and when the Ashantee army had suffered the loss of many thousands of men by the ravages of disease, and the want of provisions, the king drew off his forces in the direction of Annamaboe. The last and decisive battle was fought about the middle of the year 1826, twenty-four miles north-east of Accra, when the British and their allies gained the victory, and took the Ashantee camp and baggage. After this battle negotiations were commenced; but, owing to various causes, it was not until the month of April, 1831, that a treaty of peace was signed, when the king sent one of his sons, and a son of the preceding king, as hostages, with six hundred ounces of gold, to be lodged at Cape Coast Castle, as a security for the performance on his part of the conditions of the treaty for the term of six years. At the end of six years the gold was returned; and the present king, Quacoe Duah, who had in the mean time succeeded his brother, Osai Ockotoe, consented that his nephews, who had been given up as hostages, should be sent for education to England, where they at present remain.

It was shortly after the execution of this treaty that the land which had been so awfully desolated by war was visited, in the order of

divine Providence, with the blessings of the gospel of peace. The Wesleyan missionary committee were led to accept the generous offer of Captain Potter, of Bristol, to take a missionary in his vessel, free of expence to the society; and in the year 1834 the Rev. Joseph Dunwell was sent on a visit of observation to Cape Coast Castle. He was welcomed by many of the natives with gratitude and affection; and his faithful labours among them were crowned with signal success. The work which thus so auspiciously commenced has since extended along the Gold Coast eastward, as far as Accra; several chapels have been built, or are in course of erection; and six hundred converts from heathenism have been united together in church fellowship.

Interesting as this mission appears when viewed in its beneficial effects upon the natives of the Gold Coast, it however rises in importance when regarded as the means by which the way has been opened for the introduction of the gospel into Ashantee. The establishment of this mission has served to excite more particular attention to the circumstances and spiritual wants of the Ashantee people; and has created the facilities by which Mr. Freeman has been enabled to visit Coomassie. It deserves, more-

over, especially to be noticed that immediately on the commencement of this mission, its beneficial influence began to be exerted upon the two Ashantee hostages. Under the ministry of Mr Dunwell they became impressed with the truth and excellence of that divine religion which they have since formally embraced in this country; and they are now on the eve of their return to their native land, at the very juncture when their uncle, the present king, has become favourably disposed to missionary exertions. Thus has access been afforded to a people, the conversion of whom to vital Christianity could not fail, considering their geographical situation and their weight in the scale of African nations, greatly to promote the spread of the gospel, and at the same time advance the cause of humanity and civilization throughout the continent of Africa.

CHAPTER II.

Journal of the Rev. Thomas B. Freeman, on a visit from Cape Coast to Ashantee, in interior Western Africa, from the thirtieth of January to the twenty-third of April, 1839. (*Addressed to the secretaries of the Wesleyan Missionary Society.*)

OBJECT OF THE JOURNEY; DIFFICULTIES, AND THEIR REMOVAL.

Rev. and Dear Sirs,—According to my promise in my last, I embrace the opportunity of sending you, per brig Maclean, a copy of my Journal during my recent mission to Ashantee, with a few accompanying remarks.

Before I commence, however, I beg leave briefly to state my object in undertaking such a work, and the prospects I had at my setting out.

Ever since my arrival on this station, I have felt deeply anxious to visit Coomassie, the capital of Ashantee, and residence of the king. The tales of horror, wretchedness, and cruelty, which I had often heard respecting the Ashantees, wrought in my mind the deepest commiseration, and a constant restlessness to commence missionary operations among them.

Opposed to this project were, First, The fears of a large majority of our members as to the results of such an enterprise, concerning my

health. Secondly, The very heavy expenses attending such a journey. Thirdly, The fears of many with whom I conversed on the subject, that I should not succeed even in an attempt to get to Coomassie, on account of the almost unconquerable jealousies of the king. Fourthly, The strong claims of our societies on the coast, from which, in the event of my undertaking the journey, I must in all probability be absent from two to three months. And, lastly, The importance of my being at Cape Coast on the arrival of a fellow-labourer, whom I had for several weeks been expecting.

The first obstacle was removed by our members gaining a steady and increasing confidence that God would preserve me, (if I endeavoured to take care of my health,) and bring me back in safety.

The second obstacle was removed by a promise, on the part of our societies here, to render me all possible assistance by their prayers and contributions.

The third obstacle was removed by a promise of all necessary assistance on the part of his excellency, President Maclean.

My fourth obstacle was removed by the expectation that a new missionary would arrive in the course of a few weeks at the longest;

and by my obtaining the assistance of an excellent young man, (Mr. W. De Graft,) who was ready to take charge of the mission house, of our societies, &c., during my absence; and

My fifth obstacle was in a measure removed by considering that I could write a long letter by way of information and instruction, and leave it in the mission house for my fellow-labourer on his arrival.

Having therefore determined on commencing my journey without delay, I immediately began to prepare myself by packing up a supply of provisions, hiring hammock men, carriers, &c., while President Maclean kindly provided me with two soldiers, a sergeant and a private, to conduct me; and put into my hand a letter of recommendation to the king of Ashantee.

ANNAMABOE, DOMONASSIE, YANCOOMASSIE; ASSIN CHIBBOE.

Deeply sensible of the difficult and dangerous nature of my undertaking, and not forgetful of that Eternal Source from whence I must receive all my strength, both of a physical and spiritual nature, I took an affectionate leave of our society at Cape Coast, on Tuesday evening January 29th, 1839, and on the following morning, January 30th, at half-past seven, A. M., I left Cape Coast for Coomassie, and reached Annamaboe at noon.

In the afternoon I made arrangements for starting for Domonassie the following morning. Domonassie is not in the direct road to Ashantee; but as it is not far out of the way, I chose to call and visit our societies there before I left the circuit.

Thursday, 31st. At eight A. M., I proceeded on my way to Domonassie, where I arrived early in the afternoon, a little unwell; the heavy anxieties which I had felt for several days, on account of leaving for the interior, having brought on a slight fever: here I rested until the following afternoon, hoping to recover strength.

February 1st., *Friday*. At three P. M., I proceeded to Yancoomassie, where I arrived at a quarter past five P. M., and immediately repaired to the residence of Assin Chibboe, the chief of the town and surrounding country. He received me very kindly, provided me with lodgings for the night, and made me a present of a sheep and some green plantains.

Saturday, 2d. At ten A. M., I again resumed my journey, Assin Chibboe providing me with four men and a boy, to assist in carrying my luggage to my next lodging place, gratis.

Yancoomassie is one of the largest native towns I have yet seen in Fantee, and it is kept remarkably clean. Assin Chibboe is a young

man of more respectable appearance than many of the chiefs of the country. During my short stay with him I had some conversation with him concerning the worship of the true God. He paid some attention to what I said, and appeared to be void of that obstinacy which characterizes many of the Fantee chiefs and Caboceers, when conversed with on religious subjects. There are many hundreds of souls in Yancoomassie to whom much lasting good might be done by a teacher residing among them, who is zealous for the glory of God, in the eternal welfare of his fellow-countrymen.

MANSUE; PREACHING TO THE CHIEF AND CAPTAINS.

At three P. M., I reached the town of Mansue, and was very kindly received by the chief and his captains. Finding myself feverish, with a violent headache, I thought it prudent to have recourse to medicine this evening. Before I retired to rest, Gabrea, the chief, sent me a present, consisting of a good sheep, some plantains, and pine apples. His mother also sent me some yams and plantains.

Sunday, 3rd. Much better in health, my fever nearly gone. At four P. M., I preached the word of life to the chief and his captains, and many of the people, on, "Go ye into all the

world, and preach the gospel to every creature." Considering their ignorant condition, they behaved very well. I do not remember that I ever witnessed a more soul-refreshing and interesting scene than that which took place at the close of the sermon. The sublime truths concerning the mysterious plan of human redemption,—God becoming incarnate and dying to save his rebellious creatures, and bring them to eternal glory,—made such an impression on the minds of the chief and his captains that they could no longer contain themselves; but spreading abroad their hands, and lifting up their voices, they acknowledged the loving kindness of God, and declared before many of their people who were present, that they would worship God; and I verily believe they would, if they could be watched over, and attended to continually, by a missionary or teacher. "The harvest truly is great, but the labourers are few." O God of love! wilt thou not undertake for these souls? O save them from the power of the enemy, and strengthen the hands of the few, very few, labourers in this extensive vineyard! Is it not of thine own planting?

"Art thou the God of Jews alone,
And not the God of Gentiles too?
To Gentiles make thy goodness known,
Thy judgments to the nations show;

Awake them by the gospel call:
Light of the world, illumine all!"

They are as the dry bones in the valley. But, O thou Fountain of life! thou Spirit of eternal truth! breathe upon these slain, that they may live!

FESSU, BERRACOE, RIVER PRAH; CHARACTER OF THE FANTEE COUNTRY.

Monday, 4th. At a quarter past seven A. M., I left Mansue, and proceeded on my way to Fessu. Our way lay through a dense forest, abounding in lofty silk-cotton and other trees, and many handsome varieties of fern. Many small rivulets nearly dried up by the long drought remind me that I am in a torrid clime. At five P. M., I reached Fessu.

Tuesday, 5th. At seven A. M., I left Fessu, and reached my next resting place, Berracoe, at five P. M. Fessu and Berracoe are both small crooms, or villages, belonging to Mansue.

Wednesday, 6th. At a quarter past six A. M., I started from Berracoe for the River Prah,* which I reached nine minutes before nine A. M. The river, the largest I have yet seen in Africa, with its thickly wooded banks, abounding in palm trees and mimosæ, presented a beautifully picturesque and interesting scene. When the

* Boosemprah of Bowdich.

river is at its greatest height, its depth may be about thirty or forty feet, and its breadth about ninety yards. Near the crossing place, its bed is very rocky. As it was very low, I could see many large pieces of granite above the surface of the water. The River Prah forms the boundary between the Fantee country and the dominions of the king of Ashantee. On the Fantee side of the river is a small town, called Prahsoo. Here I halted until the following morning, that my people might have an opportunity of refreshing themselves by bathing, &c.

In the course of the day my interpreter had the misfortune to cut his foot with an oyster shell, while bathing in the river, which made him almost incapable of walking for two or three days; I was, therefore, obliged to ease him by walking more than usual myself, that he might ride in my little travelling chair. I was soon, however, obliged to hire four extra men to carry him in a basket which I had taken the precaution to take with me, besides my chair, as my heels became so sore with biles, occasioned by the intensity of the heat, that I was little able to walk myself. The road also was exceedingly bad, being in many places not more than nine inches wide, and that full of holes, and roots of trees rising above the ground.

The whole of the Fantee country through which I passed, from within a mile or two of Cape Coast Castle up to the River Prah, a distance of about eighty-five miles, is covered with luxuriant vegetation, consisting of plantains, bananas, palms, bamboos, pines, many large forest trees, covered with climbers, *epiphitical orchideæ*, and ferns. Among the shrubs and herbaceous plants, I noticed a very pretty variety of *croton;* also *lantana odorata,* and a species of *gardenia hedychium*, or garland flower, *canna Indica*, and a handsome blue variety of *maranta*, the leaves of which were, on the upper side, of a pale green colour, and underneath of a bright purple. My ears were also charmed with the notes of some of the feathered songsters of the forest;* and my attention arrested by the well-known sound of the woodman's hook and axe, while clearing small tracts of ground in the forest for cultivating yams, &c.

ENTRANCE ON THE ASHANTEE COUNTRY; THE ASSINS ANSO, QUISSAH.

Thursday, 7th. At seven A. M., I crossed the Prah in a large heavy canoe, and journeyed through a country formerly inhabited by the

* The general remark that the notes of the birds of tropical climes are not harmonious, is not applicable to this part of the world; many of them sing melodiously.

Assins, a people who were incorporated with Ashantee until the late war between the Ashantees and the British, when they threw off their allegiance, and took refuge in Fantee, under the protection of the British. In the evening I reached Anso, a small croom, where I halted for the night.

Throughout the day the Harmattan was very strong, affecting my eyes very much, and producing a sensation like what is felt with a violent cold in the head.

During the night I slept in a small hut; and having nothing but thin strips of bamboo tied close together to supply the place of walls, I felt the cold damps severely, although I lined this frail dwelling with a blanket and sheet. I was also mortified in the morning to find that a rat had eaten some of my hammock strings, which almost rendered it unfit for use.

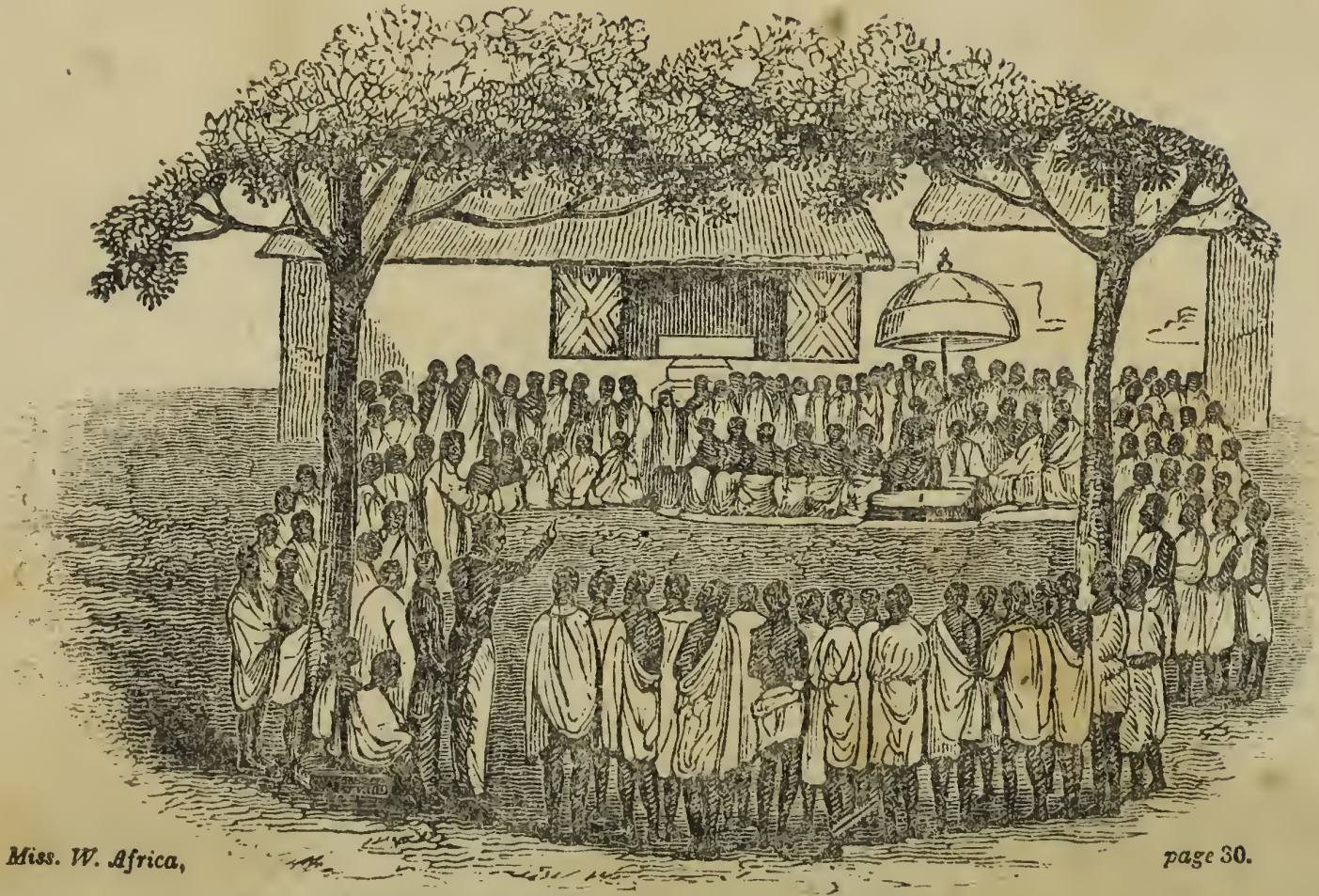
Friday, 8th. At seven A. M., I started for Quissah, the first town of any importance on the Ashantee side of the Prah, where I arrived at five P. M. Immediately before entering Quissah, I passed over a hill of considerable height, the ascent of which occupied seventeen minutes. This hill is, I think, the highest of a long chain of hills which form the boundary between Ashantee proper and the Assin country. Were

it not for the thick bush which covers the summit of this hill, a very extensive prospect of part of the Ashantee and Assin countries might be obtained. Its soil is very rich, consisting of a mixture of yellow loam and clay. A spring of the most delicious water I ever tasted rises about half way up the hill, as far as I could judge; and after tumbling down its rocky bed of granite, bubbles by the small town of Quissah. The Assin country, though possessing a very rich and fertile soil, covered with luxuriant vegetation, presents one unbroken scene of desolation, except here and there a few huts occupied by Ashantees whom the king sends to take care of the path.

[If you compare this brief account of Fantee and Assin with that given by Bowditch, (pages 23, 24,) you will perceive that the Fantee country is rapidly improving under the fostering care of the local government of Cape Coast; while the Assin country, abandoned by its rightful owners, is in ruins.]

PREACHING TO CORINTCHIE, THE CHIEF OF FOMUNNAH.

I had not been in Quissah more than an hour when I was informed by the chief that I could proceed no further into the Ashantee country, without obtaining permission from the



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chief of Adansie, who resides at Fomunnah, a neat little town, about a mile distant from Quissah. Being provided with a lodging place, I therefore halted here for the night. I was delighted to find in Quissah several Fantees, members of our society, who had come hither for trading purposes.

Saturday, 9th. This morning the chief informed me that Corintchie, the chief of Fomunnah, had sent over for him, in order to converse with him respecting me; and shortly afterward a messenger arrived from Corintchie, requesting me to go over and visit him, which I immediately prepared to do. When I entered the town, Corintchie was sitting before the front of his house, under his large umbrella, waiting to receive me; his captains and people occupying the ground on his right and left. After the usual compliments on meeting, he asked me what object I had in view in wishing to pass up to Coomassie. I told him I had nothing to do with trade or palavers, but was come into the country to promote the best interests of the king of Ashantee and his people, by directing them in the way of peace and happiness through the preaching of the gospel. He then said he should like to hear the gospel in his town before I proceeded any further into the country. I

hereupon proceeded to speak to him and all present on the being of a God. I commenced by taking into my hand a leaf which had fallen from a banyan tree under which I was standing, and asking them if they could make one like it; and they answered, *Debida*, "No." I then asked them if they thought it possible for all the wisdom, power, and genius in the world united to make such a leaf; they answered again, *Debida*. Having brought them to this conclusion, I directed their attention to the almighty power, mercy, and truth of "God, who made the world and all things therein;" and spoke to them on the nature of the Christian religion. They readily gave their assent to all I said; and Corintchie requested me to pay them a visit on the morrow, that they might hear more from me concerning the Christian religion. On my remarking that as I was a minister of the gospel I could not prudently make them presents according to the usual custom, it being beneath the dignity of Christianity, which is so truly excellent in itself, that it requires no recommendation except a conviction of its value; he answered, "We do not desire any of the customary presents from you, but wish rather to become acquainted with Christianity." I then asked him when I could proceed to Coomassie;

to which he answered that I should know more about it on the morrow.

Sunday, 10th. At three P. M., I again went over to Fomunnah to preach the word of life, followed by the chief of Quissah. I took my station in the same place in which I stood on the preceding day. Corintchie and his people soon made their appearance, and I commenced divine service by giving out some verses of the hymn,—

"Plunged in a gulf of dark despair," &c.

I had a goodly number of our people with me, who assisted in singing the praises of God. After a short prayer in Fantee by my interpreter, we sung the first verse of the hymn,—

"Lord over all, if thou hast made,
Hast ransom'd every soul of man;"

after which I preached from Mark xvi, 15, when I explained more fully the nature of the gospel; and gave them many arguments which prove the divine origin of the Bible. Solemnity sat on their faces, and the deepest attention was paid to the grand and awful truths which were laid before them: every minute almost did they utter a hearty *Eou*, "Yes," by way of giving their assent. At the conclusion of the sermon, Corintchie and his captains said it was a "good

palaver." On my telling them that I had not laid before them a thousandth part of the sublime truths contained in the Bible, they said they should like to hear more of them; and especially what *Yancumpon*, "God," liked, and what he disliked; and seemed much pleased when I told them I should be happy to preach to them again whenever they pleased.

Knowing their jealous disposition, I thought it prudent to make them as sensible as I possibly could of the disinterested character of my mission. I therefore told them that it was my love to God and the souls of my fellow-creatures which caused me to leave my happy native land behind me, and come among them; and that this love was the fruit of my having embraced Christianity, as I was once as ignorant of practical religion as they were, and did not feel the desire to benefit my fellow-men until I had repented of my own sins and turned to God. On hearing this they were struck with astonishment, and said that the religion which I thus recommended to them from practical experience was good. There were about five hundred persons present.

DETENTION AT QUISSAH; REMOVAL TO FOMUNNAH.

Monday, 11th. I am still detained at Quissah, waiting for an answer from the king of

Ashantee to the information sent him the other day concerning me. I find this delay to be a heavy trial, as I am anxious to return to our societies on the coast as early as possible. I trust, however, that it is the Lord's doing, and will be productive of future good.

Tuesday, 12th. The Harmattan is very strong, and the air so cold, that the thermometer has been down as low as 66° (Fahrenheit) at eight o'clock in the morning for several days past. This I find very trying to my constitution; my lodging place being a small hut or open shed, with a thatch of palm leaves, so thin that I can see through it in many places. I am continually taking cold, but I trust that I shall still be preserved for usefulness in this dangerous climate. I often see many of my people shivering with cold at six o'clock in the morning, much more than I have done in England on a cold morning in January. To-day Corintchie again sent for me; and shortly after my arrival at his residence a messenger arrived from Coomassie with the king's compliments, also a present of nine ackies of gold dust, £2 5s. sterling, and a promise from the king that he would send for me in a few days, during which time the messenger is to stay with me. Corintchie having made me the offer of waiting the king's

pleasure at Fomunnah, instead of Quissah, I readily embraced it, as Fomunnah is much larger, more open, and healthy than Quissah. I consequently removed to Fomunnah in the evening.

Wednesday, 13th. Since my arrival in Ashantee, the fetishmen seem to have taken the alarm. A day or two back the Quissah fetishman said that the town was in danger of being destroyed by fire, and that they must make fetish to ward off the danger. On my way to Fomunnah on Sunday last I saw the path literally strewed with offerings to fetish; consisting of boiled eggs, beads, plantains, &c. This is the work of those wretched fetishmen, whose employment is to impose on the weakness of the poor deluded people.

Thursday, 14th. At eight, A. M., Corintchie sent to my lodgings, requesting me to pay him a visit. I immediately repaired to his house, where I found him seated with his captains ready to receive me. He informed me that they were waiting to hear me explain some of the truths of Christianity. Knowing the injurious effects of talking much in this climate with an empty stomach, I asked Corintchie to excuse me for a few minutes while I stepped home to take my breakfast, which I was about to do at

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OPENING SCENES IN FETISH.

the moment he sent for me. After hastily taking breakfast, I again repaired to Corintchie's house, and conversed with him and his captains on the doctrine of the general resurrection, on which subject their minds seemed very much confused. By divine assistance I succeeded in convincing them of the possibility of such an event; after which I directed their attention to the doctrine of future rewards and punishments.

Friday, 15th. About eight A. M., Corintchie sent to make every inquiry respecting my mission, as he was about to send another messenger to the king; upon which I furnished him with all necessary information, and handed to him my letter of recommendation from President Maclean to the king, with which he despatched the messenger in the course of the day.

Saturday, 16th. At eight A. M., Corintchie paid me a visit at my lodgings. I swung my hammock (having mended it, and made it fit for use again) under a large banyan tree in the principal street in the town, where a group of the natives soon collected around me. I soon fell into conversation with them concerning some superstitious offerings, consisting of soup made with the palm nut, eggs, &c., which I saw preparing near me for an offering to fetish. Upon

my questioning them on the matter, they seemed confident that it was just and right for them to do so; but when I pointed out to them the folly of these heathenish observances, &c., they seemed convinced of it, and said their fetishmen told them nonsense, and deceived them.

Sunday, 17th. Blessed be God, through whose good providence I was born in a Christian country!

> "Thine 's the sabbath peace, my land,
> And thine the guarded hearth."

How amazing the difference between England and Ashantee! Here no village bell, sweetly sounding "across the daisied mead," invites the humble Christian to the sanctuary of God. Here, it may be presumed, no hymn of praise ascends from the natives of this country to their Creator; no house of prayer is seen standing with its doors wide open, inviting man to share in its sacred immunities. May the happy day soon arrive, when even over this sanguinary country the olive wand of sacred peace shall be triumphantly extended!

In the afternoon I sent to inform Corintchie that we were about to commence the worship of God at my lodgings, and that I should be glad if he would join us. He immediately came, attended by his captains, &c. God was present

with us by the gracious influence of his Holy Spirit on our hearts; and the minds of many present seemed deeply impressed with the solemnity of the service.

Monday, 18th. In the evening one of Corintchie's captains made me a present of a pot of palm wine.

HUMAN SACRIFICES IN FOMUNNAH; SUPERSTITIOUS OBSERVANCES.

Tuesday, 19th. Last night a sister of Corintchie died, after a long sickness. Her death was announced by the firing of muskets, and the "mourners going about the streets." When an Ashantee of any distinction dies, several of the deceased's slaves are sacrificed. This horrible custom originates in some shadowy ideas of a future state of existence, in which they imagine that those who have departed hence stand in need of material food, clothing, &c., the same as in the present world; and that as a vast number of concubines, slaves, &c., are the chief marks of superiority among them here, so it must also be in a future state. Accordingly, as I walked out early in the morning, I saw the mangled corpse of a poor female slave, who had been beheaded during the night, lying in the public street. It was partially covered with a common mat, made from the stem of the plan-

tain tree; and as this covering is unusual, I concluded that it was thrown over it merely in order to hide it from my view. In the course of the day I saw groups of the natives dancing round this victim of superstitious cruelty, with all manner of frantic gestures, appearing to be in the very zenith of their happiness. In the evening I was informed that as Corintchie and his captains did not wish me to see more headless trunks lying in the streets, they had not sacrificed any other persons during the day, but would most probably do so during the night. I am happy to say, however, that I could not ascertain that any more sacrifices were made. That only one person was sacrificed, I believe, resulted entirely from my presence in the town.

In the afternoon I received a present of palm wine, plantains, yams, and pine apples, from one of the king of Ashantee's sisters, who is paying a visit in a distant croom, her place of general residence being Coomassie. Throughout the day I saw females fantastically dressed, with their faces and shoulders daubed over with red ochre, parading the town as mourners for the deceased.

Friday, 22d. My interpreter informed me, that as he was going from Fomunnah to Quissah, he saw the mangled trunk of the poor sacrificed

female slave lying in a ditch, a few hundred yards from the town; and that at the time she was sacrificed she was in the prime of her days. Thus exposed to public view, in a ditch near the common road, the corpse, deprived of its head, must lie and putrefy, unless the turkey-buzzards, or some beast of prey, devour it.

O thou God of missions, who willest not that any should perish, but that all should come to the knowledge of the truth, have mercy upon these benighted people! May thine everlasting gospel speedily spread itself through the length and breadth of the land, and chase the demon from these his dark abodes of cruelty!

Saturday, 23d. Early in the morning the fetish tune was played through the town, to collect the people together for the finishing of the "custom" for Corintchie's sister. In the afternoon nearly all the principal persons in the town were dressed in their gayest attire: a large group of them was collected under the fetish tree, to see and hear the fetishman, while he made his orations, and danced to the sound of several drums, which were played by females. The appearance of the fetishman was very much like that of a clown: his face was bedaubed with white clay; he had a large iron chain

hanging around his neck,* which seemed to be worn as a necklace; around his legs were tied bunches of fetish; and he held in his hand an immense knife, about fifteen inches long, and two and a half inches broad. Sometimes he danced with many frantic gestures; and at other times stood gazing around him with every indication of a vacant mind. While I stood at a distance looking at him, he set out and ran to a distance of about a hundred yards. Anxious to keep him in sight, I walked forward past a small shed which would have concealed him from me, and saw him standing with a musket at his shoulder aiming at a turkey-buzzard on a tree hard by. Having fired without hitting his mark, he returned to the tree from whence he started, and began to make a speech to the people.

It is at these public meetings that these men deliver to the poor deluded people the messages which they pretend they have received from the fetish; which messages are received by the great body of the people as sterling truth. O man, into what an awful state of degradation art thou fallen!

Sunday, 24th. At a quarter past seven A. M., I conducted divine service at my quarters

* I tried some time afterward to get this chain of the fetishman as a curiosity, but could not succeed.

Several of our members from Cape Coast, who are trading in the neighbourhood, attended. During the service Corintchie came to pay me a visit, but did not stay until the conclusion. He looked wild and confused, having been up during the whole of last night finishing the custom for his sister. I believe that nearly every person in the town has been up the whole night. Nearly all those whom I saw as I walked out in the evening had a sottish appearance. At half past four P. M., I again conducted divine service at my quarters. To screen myself from the oppressive heat of the day, I went to my usual place of retirement on the skirts of the forest, intending to swing my hammock to some of the trees, and remain there until toward evening. As I approached the place, I found that the air had a putrid smell, which reminded me that I was not far from the spot where the body of the poor sacrificed female had been thrown. Prudence therefore obliged me to return to my quarters, as I could find no other place sufficiently quiet on the one hand, and free from large ants and snakes on the other.

Tuesday, 26th. I went into the forest, where I saw some very large monkeys, and several kinds of birds of the most exquisitely beautiful plumage imaginable.

Wednesday, 27th. I had a long conversation with some of the natives on the subject of the general resurrection, and of the injury done to their country by human sacrifices. Many of the natives seem to have an utter dislike to this horrid custom, while others are sunk into such a state of apathy that they are quite indifferent about it, though their lives as well as others are continually in danger.

Thursday, 28th. I paid Corintchie a visit, and reasoned with him closely on the painful consequences of human sacrifices and customs for the dead. He readily acknowledged the evil, and expressed himself as ready to abolish it, if he were at full liberty to do so; but he feared the king. The only reason he could give for making customs, over and above human sacrifices, for the dead, was that they felt very unhappy when they lost their relatives and friends, and were then very glad to have recourse to drunkenness or any thing which would drive gloomy thoughts from their minds for a season. As he thus gave me a good opportunity of directing him to the only sure refuge for a troubled mind—the consolations of true religion—I told him God alone was able to sustain the human mind under afflictions and bereavements. He seemed affected with what I said to him.

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SACRIFICE OF A HUMAN BEING

In the evening he sent me a present, consisting of a sheep, yams, and plantains.

March 1st, *Friday*. Early last evening the fetishman called many of the people together, and continued playing his drum all night; the noise of which disturbed me so much that I had very little sleep; consequently, I arose this morning so unwell that I was under the necessity of going to bed immediately after breakfast.

Saturday, 2d. To-day another human victim was sacrificed, on account of the death of a person of rank in the town. As I was going out of the town in the cool of the evening I saw the poor creature lying on the ground. The head was severed from the body, and lying at a short distance from it; several large turkey-buzzards were feasting on the wounds, and literally rolling the head in the dust. This unfortunate creature appeared to be about eighteen years of age; a strong healthy youth, who might in all probability have lived forty, fifty, or even sixty years longer. As I returned into the town, I saw that they had dragged the body to a short distance, and put it into the ditch where the poor female slave was thrown the other day On my conversing with some of the natives concerning the horrible nature of human sacrifices, they said they themselves did not like

them, and wished they could be done away. While the poor creature was lying in the public street many of the people were looking on with the greatest indifference; indeed, they seem to be so familiar with these awful and bloody scenes that they think no more of them—yea, they do not think so much of them as they would of seeing a dead sheep, dog, or monkey.

Sunday, 3d. About half-past seven A. M., I conducted divine service at my lodgings, and also at half-past four P. M. God was in the midst of us.

Tuesday, 5th. This afternoon I received letters containing some very interesting intelligence concerning our societies on the coast. Blessed be God, all is well with them.

Thursday, 14th. As I was returning home from my afternoon exercise, (a walk in the forest,) I saw a splendid species of *epidendrum* clinging to a tree, at a considerable height from the ground. Anxious to obtain it I sent a person up the tree for that purpose, who, while in the act of pulling it off, espied a venomous snake in a hole nearly close to his hand. It did not, however, attempt to bite him, though one of the worst kind of snakes; and the man, having pulled off the plant, descended in safety. The country abounds in snakes.

APPETITE FOR BLOOD.

Saturday, 16th. The Ashantees are very fond of eating the blood of beasts. This I learned from a scene which I witnessed this morning. Having agreed to purchase part of an ox which was brought into the town for sale, I had felt a curiosity to see their method of slaughtering. Soon after break of day the owner sent to inform me that they were ready to slaughter the ox; but as I was afraid of the damps, (much rain having fallen during the night,) I sent my interpreter to see it killed, who soon returned to inform me that the beast was too strong for them; so that instead of tying it down and cutting the throat, they would be obliged to shoot it. I hereupon put on my cloak, and repaired to the place where the beast was, to see how they would proceed. It was standing about twenty yards from the man who was preparing to shoot it. The first shot was fired without effect; the second wounded it in the shoulder; which they no sooner perceived than forty or fifty men surrounded it. Some caught it by the horns, some by the tail—and thus they endeavoured to drag it along the ground, to a convenient place for cutting it up. The beast, however, soon recovered strength, and, rising upon

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its feet, kicked one man down, and made the others escape in every direction. On seeing this I loaded my fowling piece with a ball, and shot it in the head, which soon stopped it. It was no sooner on the ground than the greatest uproar ensued. A number of them (ten or twelve) stood over it with immense knives, which they flourished around them while quarrelling about the blood; a few of them wishing to cut off the head immediately, while the others wished to catch as much blood as they could before it died. I verily believe that for the sake of the blood, they would have let the poor animal bleed and suffer for half an hour, if I had not been present to urge them to kill it. On inquiry why they clamoured for the blood in such a manner, I learned that they were so fond of it as to make stews with it. Their chief food, however, is soup made from the palm nut, boiled up with dried fish or the flesh of the monkey; to which they add a kind of pudding, (native name, *foofoo*,) made with the green fruit of the plantain tree, (*musa paradisiaca*,) which they first boil, and then pound with a large wooden pestle and mortar. These mills are to be heard going in almost every house, while passing through the town during certain hours of the day. This work is generally performed

by females, one of them using the pestle, and the other keeping the food in a lump by plying it with her hands, that the pestle may act more effectually. The same method is practised in Fantee; but the Fantees are not obliged to use the plantain so much as the Ashantees, as they have plenty of Indian corn, (*zea mays*,) with which they make both bread and puddings. The Ashantees have a tolerable supply of sheep, which they seldom use for any other purpose than that of making sacrifices to fetish. They have also plenty of fine poultry, which they keep for the sake of the eggs, abundance of which they offer to fetish. While travelling through the sombre gloom of the forest, the crowing of chanticleer, a sure indication that a croom is at hand, is very pleasing. The average price of a fowl in Ashantee is 1s. 3d., of an ox £5, and of a sheep £1 15s.

PREACHING AND FURTHER PROCEEDINGS AT FOMUNNAH.

Sunday, 17th. At half past nine A. M., I conducted divine service at my lodgings; after which I felt the air so cold, (occasioned by a strong Harmattan,) that I was obliged to put on a warm cloth dress. In the afternoon I again conducted divine service, and preached from Matthew xix, 17, "If thou wilt enter into

life, keep the commandments." Corintchie and several of his captains were present, and appeared much excited during the sermon; but more especially during that part in which I explained to them the commandments contained in the decalogue. They often stopped me in my discourse to ask questions; among which was the following, "Is the offering of human sacrifice murder?" I answered, "It is even so; and you will henceforth be left without excuse, if you still persist in that horrible practice." After I had directed their attention to the excellence of the ten commandments, especially describing the temporal and spiritual blessings which the consecration of the Christian sabbath is calculated to introduce among mankind, I proposed the following question, "Who are the happiest persons, those who conscientiously keep God's commandments, or those who wilfully break them?" They answered, without hesitation, "Those who keep them." And I verily believe that this answer was given in sincerity, as they appeared to be deeply impressed with the solemnity of the discourse.

Monday, 18th. "How excellent is thy loving kindness, O God!" Truly God is good. Although I am in a sickly clime, and exposed to many peculiar dangers, yet how trifling are my

sufferings! Indeed, they are not worthy to be mentioned. "Bless the Lord, O my soul!"

Tuesday, 19th. Corintchie came to pay me a visit, when I embraced the opportunity of refreshing his memory concerning the discourse which he heard on Sunday last. Remembering the fourth commandment, he said he had always thought that God had appointed different days to be kept sacred by different nations; such as one day for the Ashantees, another for the Fantees, another for the Warsaws, &c.; and, if so, the keeping of the Christian sabbath was not binding upon the Ashantees. I told him there is now but one day which God has consecrated and set apart for his special worship; and that the observance of that day is binding upon all men who are favoured with information concerning it.

Wednesday, 20th. This morning Corintchie paid me another visit, when the subject on which we conversed yesterday was again resumed. During our conversation he appeared more deeply convinced of the truth than he did yesterday, and requested me to accompany him to his residence. After we had taken our seats in his house, our former topic of discourse was again resumed. While we were conversing, several of his captains, and the king's messen-

ger, a respectable old man, joined us. As some of them still thought that the Christian sabbath was not intended for them, I asked them to prove the truth of what Corintchie had stated yesterday, namely, "That God had set apart different days for different nations." They then said that there was a person in the interior who had lived ever since the creation of the world; and that he knew these things, and could prove them. I told them I should very much like to see him. Upon their hinting that they feared they would expose themselves to much danger as a nation, by giving up their fetish days, and keeping the sabbath, I endeavoured to convince them that their fears were groundless, and that, so far would it be from bringing a curse upon the nation, God would abundantly bless them; and I referred them to England as a proof of my assertion. I told them what England was once, in its state of heathen barbarism, and of the mighty change which it has experienced since the introduction of Christianity. This argument was too strong for them, and they consequently gave up the point.

Thursday, 21st. This morning I paid Corintchie a visit, and found him seated in company with several of his captains and the king's messenger. I entered into conversation with

them concerning my long detention at Fomunnah, and the importance of my seeing the king and returning to Cape Coast before the commencement of the rainy season. I told them that I fancied some bad persons about the king were endeavouring to frighten him, by telling him that I was come into the country as a spy; and that it would be my duty to turn aside, and carry the glad tidings of salvation to another nation, if I found them averse to receiving the truth. At this they seemed very much concerned; and said they felt no disposition to oppose the introduction of Christianity among them, and that they believed the king would also be glad to hear the truths of the gospel, and that he would wish me to stay a long time in Coomassie, after my arrival and first interview.

In the afternoon I rambled through the thicket to the summit of a distant hill, where one of the most splendid pieces of scenery I ever saw burst upon my view. The bush on the summit being rather low, I had an opportunity of viewing the surrounding country, in some directions, for several miles. Down the sloping sides of the hill the splendid plantain tree was luxuriating and waving its beautiful foliage before the balmy zephyrs which whispered around. Then followed the delightful vale, winding to the

right and left, studded with gigantic silk-cotton trees, *acaciæ mimosæ*, with an endless variety of climbers, chiefly papilionaceous, running up and reclining on the topmost branches, descending and embracing the earth, and again ascending to the top—that portion of their stems between the ground and the high branches of the trees appearing like immense cables.* Beyond the valley were seen other hills rising in the distance, clothed with the most beautiful verdure to their very summits, except here and there a small spot cleared by the natives for the purpose of cultivating yams, &c. While I stood gazing on this scene of splendid though wild luxuriance,

"I felt an inward bliss spring o'er my heart."

Even the Fantees who were with me, whose ideas as to the beauties of nature are generally bounded by the skirts of the forest which girt their little croom, expressed their participation in the satisfaction which I enjoyed, by exclaiming in the native tongue, *Oya fieu doodo*, "It is very handsome." "These are thy glorious works, Parent of good, Almighty." But alas!

* These stems are so strong that a man may climb up them with the greatest ease and safety. In more than one instance I have sent a man up them to get some of the numerous *orchideæ* growing on the large trees.

how painful is the reflection, "Man seems the only growth that dwindles here!" What dark lines on these fair colours are the habitations of cruelty, superstition, and death! In vain do the pretty jessamine, *jasminium gracile*, and other odoriferous flowers perfume the air, while man murders his brother, and taints the atmosphere with the noxious effluvia arising from the putrefying carcass of the mangled victim of his superstition and cruelty. O thou Almighty Being! hasten the day when even sanguinary Ashantee shall be evangelized; when its repentant inhabitants "shall go out" of captivity "with joy, and be led forth with peace;" when these "mountains and hills shall break forth before them into singing;" and when "all the trees of the field shall clap their hands."

During this interesting ramble I found a pretty variety of *amarillis albus* in full bloom. I also saw a tree, or rather a shrub, at a short distance, but to which I could not conveniently get near, on account of the thick underwood, which appeared, by its almost naked stem and beautiful scarlet flowers, to be a species of *erythrina*. At the foot of the hill is a small rivulet, overhung by trees covered with mosses and ferns, some of the latter of which are very fine.

Friday, 22d. I informed Corintchie that I

should soon be under the necessity of returning to the coast. In answer to this he said that he expected a messenger down from Coomassie on Tuesday; but was not quite certain of his coming so early. I consequently agreed to wait until after Sunday before I made any arrangements for returning.

Saturday, 23d. How true and faithful is the Lord! In what a large degree do I realize the truth of the promise, "As thy days, so shall thy strength be!" Notwithstanding my long detention in this place I feel no tedium:—

> "With me no melancholy void,
> No period lingers unemploy'd."

Sunday, 24th. At half past nine A. M., I read prayers, and preached from Prov. xii, 21. Our little congregation was very attentive. In the afternoon I held a long conversation with several heathens and Christians, who are travelling with me, concerning the salvation of their souls. It was a solemn and delightful service, and lasted about two hours. In the evening I administered the holy sacrament of the Lord's supper to the members of our society. In this sacred ordinance I found my soul strengthened; and I believe many felt it to be a refreshing service. A heavy tornado was raging around us, and the lightning was glaring

into our little sanctuary; but while the elements were raging we were in peaceful and happy serenity.

OBSTACLES TO PROCEEDING FURTHER IN ASHANTEE, RETURN TO QUISSAH.

Monday, 25th. I called on Corintchie, and informed him that I had made up my mind to commence my return on Wednesday morning next, if I did not see a messenger from the king before that time. As he appeared careless about what I said, I began to suspect him of a treacherous intention to keep me longer on the way than was really necessary, and therefore deemed it prudent to teach him that I would not be detained and trifled with in such a manner. Consequently, in the course of the day I repacked my boxes, and put myself in a state of readiness for returning. In the evening he (Corintchie) came with his two linguists and some of his captains, to entreat me to wait another day or two, before I made up my mind to leave; which I agreed to do, upon the condition that he should provide a messenger to accompany the sergeant to Coomassie, with a letter which I intended to write to the king, on the following morning; and after he had used every means to persuade me to the contrary, he consented with much reluctance.

Tuesday, 26th. Early this morning I wrote a letter to the king, ordered the sergeant to prepare for starting to Coomassie, and sent to Corintchie to inquire if his messenger was ready. In answer to this he said he had sent to Quissah for the king's path keepers, and as soon as they arrived he would consult with them, and let me have a messenger. Shortly after this, I sent a second time, and received the same answer. Feeling satisfied that this delay was intended for the purpose of frustrating my design, I thought it prudent to act with as much promptitude as the circumstances of the case would allow, and therefore repaired to Corintchie's house, and inquired for him, but was informed that he was not within. Every thing which I saw confirming my suspicions, I went from thence to the residence of the king's messenger, and inquired of him the reason of the delay; in answer to which he said that they were waiting for the linguists belonging to other chiefs on the way to Coomassie, to speak with them also before they prepared a messenger. At this I felt displeased, seeing plainly that all this was said on purpose to hinder me from sending to the king, or from going either backward or forward. I returned to my lodgings, and ordered my people to get ready for starting back to Cape Coast

immediately; and then repaired to Corintchie's house again, taking the precaution of sending one of my attendants toward the back door of the house to see if Corintchie would attempt to make his escape out of my sight in that direction, as I went in at the front door.* When I arrived at the door, I saw one of the linguists, who said Corintchie was not within. Not satisfied with this answer, I stepped into the house before any one could get to Corintchie to tell him I was coming, and found him leisurely taking his breakfast. I then upbraided him for his unjust conduct, and requested a messenger as soon as he had finished his breakfast. On his promising to settle the matter immediately, I withdrew into another apartment, and waited for him nearly half an hour: I then sent my interpreter to see if he was ready, who returned to inform me that Corintchie had finished his breakfast and escaped. Finding that he was trying to get the mastery over me, I saw the necessity of securing his compliance with my wishes, by coming to the determination that if he would not

* As the despotic nature of the government under which they live often places their lives in danger, all the Ashantee chiefs, captains, &c., build their houses in such a manner that they can readily escape at one door at the same moment in which any person enters at the other.

let messengers go forward, I would immediately go backward. Accordingly I sent to one of the linguists to inform him of my intention, returned to my lodgings, and began to start my people off with my luggage. While I was busily engaged in doing this, one of the linguists came and begged of me to stop, promising that a messenger should be immediately provided for Coomassie. I answered, "Let me see the messenger ready to commence his journey without delay, or I will soon be out of the town." He then left, saying he would get one immediately; but I did not believe him, and therefore continued to send off my luggage. He came again, saying, "The messenger is nearly ready." I answered, "Let me see him," but no messenger came. Having sent off all my people, informing them where I wished them to stop for me on the road, I again walked to Corintchie's house, to take my leave of him; he appeared stupid, brutal, and sullen, and would not give me his hand; I consequently turned from him, and waited a moment to tell the king's messenger I was going. Before I parted with the messenger, I asked him whether he did not think forty-six days a sufficient length of time for me to wait patiently, especially as I was getting short of provisions, and the rainy season

was fast approaching. He candidly acknowledged that I had been detained too long, and that he could not blame me for returning. I had proceeded but a short distance on my way when Corintchie sent begging me to stop and speak with him; to which message I thought it right not to pay any attention.

When I arrived at Quissah I found my people waiting for me in the street; and I again ordered them to proceed. While so doing, the chief (one of Corintchie's captains) came to entreat me to stay for a day or two at Quissah. This I should have had no objection to do, had I not been aware that it was a scheme of Corintchie's played on purpose to hinder me from proceeding homeward; but as I was fully aware that this was the case, I again proceeded on my way, and began to ascend the high hill which separates the Ashantee and Assin countries. When I was about half way up the high hill, one of Corintchie's linguists came running after me, entreating me to return, saying that his master was very sorry for what he had done; that if I would go back, the messenger should be provided instantly; and that he should travel to Coomassie during the night by torch-light:* but as I thought he was not sufficiently frightened,

* To travel on this road in the dark would be very dan-

I still proceeded on my way. Corintchie no sooner found out his mistake in supposing that I would allow myself to be played with, than he became very much alarmed, and applied to a Fantee residing in Quissah, whom I knew very well, entreating him to follow after me, and tell me that he sincerely begged my pardon, and hoped I would forgive him and return; and that he would send messengers to conduct me back. Notwithstanding this, I still proceeded, and took up my lodgings for the night in a small croom, about nine miles and a half from Fomunnah. I had scarcely arranged my people for the night, ere several messengers arrived from Fomunnah and Quissah, among whom were Corintchie's two linguists, entreating me to return in the morning.

The croom in which I lodged was very small, containing about eight or nine little huts, scarcely affording us room to take shelter from a tornado, which commenced soon after our arrival. The hut which I had chosen to sleep in was little more than six feet square. Into this small place I received the messengers, to shelter them from the rain, and to hear their tale. They represented Corintchie as very unhappy because

gerous, on account of the serpents and panthers which infest the country.

I had left the town;* and said that all their lives would be in danger if I left the country. They also reminded me that I came into the country on purpose to promote their happiness; and said they hoped I would think of the thousands of their fellow countrymen who would be benefited by the introduction of Christianity among them, rather than of the insult which Corintchie had offered me. These were of course my own feelings; personally I cared nothing about Corintchie's bad conduct; but I knew very well that if they saw any thing in my behaviour like indecision, they would give me a great deal of trouble, and thought I had better put a stop to their trifling at once. I therefore continued to conceal as much as possible any wish on my part to return with them, and said I would still proceed homeward until I had crossed the Prah, and entered Fantee; which I really thought of doing, and there waiting for a message from the king.

Fearing lest I should put this design into execution in the morning, they said that if I would

* I believe this to have been the truth, as I found on my return that Corintchie had actually made "custom," and sat up during the whole night, playing his drums, drinking, dancing, &c., on purpose to keep the thought of my departure out of his mind.

return, Corintchie would allow me to proceed to within a few miles of Coomassie. This satisfied me that he was at last sincerely sorry for what he had done, and that he would behave better for the future. I therefore now agreed to return, upon condition that they (the messengers) should provide people to carry my luggage back, so that my hammock men might be at liberty to carry me to the foot of the hill, as the journey on foot would have been exceedingly trying to me, on account of the immense hill over which I must of necessity walk, it being too steep to admit of my being carried over it.* To this they readily consented; and said that as a proof of their sincere anxiety to get me back, they were ready even to carry my luggage themselves, and that they thanked me very much for my kindness in consenting to return.

JOURNEY TO THE CAPITAL RESUMED, THROUGH DOOMPASSIE, ACCOMCOWASSIE, EDGEWABIN, ESSARGOO, AND FRANFRAHAM.

Wednesday, 27th. Early after break of day I returned with Corintchie's messengers, and

* The labour of ascending this hill is so great, that I was obliged to clothe myself in flannel, to avoid taking cold from a violent perspiration, occasioned by exertion, being checked by the keen wind on the summit; which I had no sooner reached than I found it necessary, in addition to the flannel, to wrap myself in a cloak.

had only been in the town half an hour when a messenger arrived from the king, requesting me to proceed, and with him two or three persons whom Corintchie had expressly despatched to Coomassie as soon as he found me determined to go back, if I were not permitted to go forward. Corintchie having personally acknowledged his fault, I of course freely forgave him, and every thing was finally arranged for my starting to Coomassie the following morning. Though Corintchie was evidently deserving of censure in this affair, yet I believe that much of it arose from jealousy on the part of the king, who is not to be blamed, when we consider the confused notions which he must have concerning the real objects of a missionary, together with the fact that he is surrounded by Moors, whose great object it would be, without doubt, to poison his mind, and put a base construction on every thing connected with the idea of the introduction of Christianity into his dominions.

Thursday, 28th. About eight A. M. I commenced my journey, and travelled through a fine fertile country of diversified hill and dale, full of luxuriant vegetation, and studded with immense silk-cotton and other forest trees, covered with many varieties of *orchideæ* and *cryptogamia*. At nine A. M. I stopped in a pretty

little town called Doompassie, to take my breakfast. I had no sooner taken my seat than a large group of the natives collected around me; but on my taking a telescope to look at some *orchideæ* on a distant tree, they all began to run away, supposing that I was going to shoot at them.

At half past three I reached the small town of Accomcowassie, and took lodgings for the night.

Friday, 29th. At a quarter past eight A. M. I proceeded on my way through a country very similar to that through which I passed yesterday, crossing several small rivers, the largest of which was about nine yards broad, and three feet deep. About half past four P. M. I passed through Edgewabin, one of the largest towns I have yet seen in Ashantee, but in a very dilapidated state, many of the houses being tenantless and tumbling down. At half past five P. M. we reached the small croom of Essargoo, about nine miles distant from Coomassie, having had a long and trying day's journey, which had tired the carriers, &c., so much, that several of them appeared quite exhausted. As for myself, I am mercifully blessed with extraordinary strength, so that I could have proceeded several miles further, though I had already walked many miles

in order to rest the hammock men. A missionary passing up to Coomassie is so strange an occurrence that nearly all the people in the different towns and crooms through which I pass, turn out to see me; and so totally ignorant are they of Christianity,—or should I not say of any reasonable way of worshipping God?—that they actually run away when they see us engaging in that solemn duty. On my arrival at this place a female relative of the king brought me some palm wine in a calabash; and being very thirsty I took a hearty draught. It was, I think, the best palm wine I have tasted since I have been in Africa. Many of the natives are very kind; I every day received presents from some of them, consisting of palm wine, yams, plantains, bananas, ground nuts, &c. The banana is a very delicious fruit, and not so likely to cause a superabundance of bile as some other fruits.

Saturday, 30th. No travelling to-day. Preparing for the sabbath, and for starting forward immediately after the arrival of another message or invitation from the king. I do not expect to leave this place until Monday morning, as the king is fully aware that I will not travel on the sabbath day.

Sunday, 31st. At half past eight A. M. I

conducted divine service. During the day, which was excessively hot, I saw troops passing up to Coomassie from different parts of the country. The passing of these soldiers, together with a heavy tornado in the evening, hindered us from having any afternoon or evening service. About six P. M. a messenger arrived to inform me that his majesty wished me to proceed early the following morning.

April 1st, *Monday*. Throughout the night I was disturbed by the noise made by the troops as they passed up to the capital. At four A. M. we commenced our journey. The morning was so very damp and foggy, that a thick November fog in England could scarcely equal it; notwithstanding which, the heat was so great that I could scarcely bear a light Mackintosh lightly thrown over me, which was necessary to keep out the damps, though I was only clothed in a light linen dress.

About eight A. M. we reached Franfraham, a small croom about a mile and a half from Coomassie, (built for the accommodation of strangers travelling to the capital,) having halted an hour, at least, on the road. Here I took some refreshment, and waited for another invitation from the king. While waiting, we held a prayer meeting, for the purpose of imploring the

blessing of the God of missions upon our undertaking.

For several days past I have felt an indescribable sensation, best known, I presume, to those whose awful employment it is to bear the standard of the cross, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God." "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." "Lo, I am with you alway, even unto the end."

ENTRANCE INTO COOMASSIE, AND RECEPTION BY THE KING.

At two P. M. a messenger arrived from the king, requesting me to proceed as early as possible. I immediately dressed myself; and while so doing, three other messengers arrived, each bearing a gold sword, requesting me to hasten forward. I then proceeded toward the town, preceded by the messengers, and some soldiers bearing arms. Having reached the outside of the town, we halted under a large tree, and there waited for another royal invitation. In a short time his majesty's chief linguist, Apoko, came in a palanquin, shaded by an immense umbrella, and accompanied by messengers bearing canes nearly covered with gold,

to take charge of my luggage, and see it safe lodged in the residence intended for me. All these things being properly arranged, another messenger arrived, accompanied by troops, and men bearing large umbrellas, requesting me to proceed to the market place. "The king's commandment" being "urgent," we pushed along with speed, preceded by a band of music. As soon as we arrived at the market place, I got out of my little travelling chair, and walked through the midst of an immense concourse of persons, a narrow path being kept clear for me, paying my respects to the king and his numerous chiefs and captains, who were seated on wooden chairs, richly decorated with brass and gold, under the shade of their splendid umbrellas, some of them large enough to screen twelve or fourteen persons from the burning rays of the sun, and crowned with images of beasts covered with gold, surrounded by their troops and numerous attendants. I was occupied for half an hour in walking slowly through the midst of this immense assembly, touching my hat and waving my hand, except before the king, in whose presence I of course stood for a moment uncovered. I then took my seat at a distance, accompanied by my people, and several respectable Fantee traders who are staying in the

town, to receive the compliments of the king, &c. according to their usual custom. After I had taken my seat, the immense mass began to be in motion; many of the chiefs first passed me in succession, several of them cordially shaking me by the hand, accompanied by their numerous retinue. Then came the officers of the king's household, his treasurer, steward, &c., attended by their people; some bearing on their heads massive pieces of silver plate, others carrying in their hands gold swords and canes, native stools, neatly carved, and almost covered with gold and silver, and tobacco-pipes richly decorated with the same precious materials. In this ostentatious display, I also saw what was calculated to harrow up the strongest and most painful feelings, the royal executioners, bearing the blood-stained stools on which hundreds, and perhaps thousands, of human victims have been sacrificed by decapitation, and also the large *death drum*, which is beaten at the moment when the fatal knife severs the head from the body, the very sound of which carries with it a thrill of horror.* This rude

* The language of this drum is understood by the natives whenever they are within hearing; so that they are as well aware of the moment when a sacrifice is made, as though they were on the very spot. While the king was

instrument, connected with which are the most dreadful associations, was literally covered with dried clots of blood, and decorated (awful sight!) with the jaw bones and skulls of human victims Then followed the king, Quacoe Dooah, under the shade of three splendid umbrellas, the cloth of which was silk velvet of different colours, supported by some of his numerous attendants. The display of gold which I witnessed, as his majesty passed, was truly astonishing. After the king, followed other chiefs, and lastly the main body of the troops. This immense procession occupied an hour and a half in passing before me. There were several Moors in the procession, but they made by no means a conspicuous appearance. While I was sitting to receive the compliments of some of the first chiefs who passed, his majesty made me a present of some palm wine.

I suppose the number of persons which I saw collected together exceeded forty thousand, including a great number of females. The wrists

making sacrifices during the custom for his brother, I was in a distant part of the town conversing with my interpreter, who, knowing the fatal meaning of the sound of the drum, said, "Hark! Do you hear the drum? A sacrifice has just been made, and the drum says, 'King, I have killed him!'"

of some of the chiefs were so heavily laden with gold ornaments that they rested their arms on the shoulders of some of their attendants.

The appearance of this procession was exceedingly grand and imposing. The contrast between the people themselves and their large umbrellas (seventy in number) of various colours, which they waved, and jerked up and down in the air, together with the dark green foliage of the large banian trees, under and among which they passed, formed a scene of that novel and extraordinary character, which I feel unable to describe.

I gazed on this concourse of heathens with feelings of sorrow and joy. I sorrowed in the reflection that most, perhaps all, of them were totally ignorant of the great Author of their being, without one ray of divine consolation to cheer them amid the changing scenes of this visionary world. Are they laid on a bed of languishing? They have nothing to comfort them, or buoy up their drooping spirits. Does death, which stalks through the land in horrid forms, rob them of their friends? Alas for them! they must sorrow as men without hope. They never hear the shouts of departing Christian friends, as they ascend the steep of the heavenly Zion, to join the church triumphant above. Neither do they

see, with the eye of faith, the blood-bought throng standing in the presence of God, "clothed with white robes, and palms in their hands." Does death stare themselves in the face, and ask the panting breath? Alas for them! they have no Christian hope beyond the grave, blooming with immortality. Is it not so? Tell it, ye murdered human victims, whose blood disfigures the streets, and whose putrefying bodies taint the air! Tell it, ye midnight revellers, who vainly strive to draw the anguish from your hearts by the fumes of intoxication! Tell it, ye carniverous birds, and ye wild beasts of the forest, that feed on the mangled corpses of the thousands of victims of superstitious cruelty! And, lastly, tell it, ye human bones that lie bleaching in the open day!

Have these poor victims no voice? Have they no tale of wo to tell? Methinks I hear them lifting up their voices, and crying to British Christians especially, "Come, pray come, and look at our unhappy country! See how it groans beneath the iron despotism of the prince of darkness! It is true that it is a beautiful country, its fertile soil producing a hundred fold; but what avails its beauty or fertility, when it is converted into one immense slaughter house! O ye who enjoy the high blessings

of Christianity, allow us to entreat you to direct your energies toward this scene of moral desolation." Thus brooding in melancholy over the blood-stained wilds, fancy carries me to my native land, where, entering into a well-known place in imperial London, I hear the cause of Christian missions ably advocated, in the presence of assembled thousands, whose hearts burn with love to their perishing fellow-creatures. I hear them speaking of unhappy, degraded Africa; of the pressing wants of its perishing millions; and of the vital importance of increased exertions on the part of British Christians, for the extension of the blessings of Christianity among this mass of immortal men. Methinks I hear a resolution moved and supported, that much more shall be immediately done for Africa, and especially for Guinea. Returning again to this immense field of labour, I feel encouraged to cry, "O ye dry bones, hear the word of the Lord!" "The captive of the mighty shall be taken away, and the prey of the terrible shall be delivered." Yea, "He that sitteth upon the circle of the earth, and the inhabitants thereof, are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." He hath said, "Ethiopia shall stretch out her hands unto God."

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." O ye dry bones, hear the words of the Lord's people! Their prayer for you to God, our Saviour, is,

"The servile progeny of Ham,
Seize as the purchase of thy blood."

Yes, for Africa they pray, and over Africa they weep. A brighter day is approaching; a day when the death drum shall give place to the Bible; and when instead of feeling the terror and dismay carried in the footsteps of the bloody executioner, the peaceful native shall exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"The watchmen join their voice,
And tuneful notes employ:
Jerusalem breaks forth in songs,
And deserts learn the joy."

The arduous duties of the day being over, I immediately repaired to my quarters; and

spreading a cloth upon the floor, sunk, tired and weary, into the arms of sleep.

Tuesday, 2d. I rested myself, and arranged things in my new quarters.

Wednesday, 3d. This being the king's fetish day, I heard nothing from him. Two Moors visited me, and told me they came from Mosou.

Thursday, 4th. This morning the king sent his linguists (some of whom were heavily laden with golden ornaments) to make every inquiry as to my object in visiting him. I gave them all necessary information; but found much difficulty in making them understand me. And no wonder; for how can those who are buried in superstition, and who witness scarcely any thing but scenes of cruelty arising from that superstition, form any just idea of the motives which stimulate the Christian missionary to visit them?

"O that they were wise, that they understood this!"

Friday, 5th. Finding the place where I am quartered intensely hot, I sent my people into the forest to get materials for erecting a bower, to protect me from the burning rays of the sun.*

* My lodgings were very small, containing about ten small sheds of the average size of six feet by seven, each having only one opening, and that into a small yard, about

HUMAN SACRIFICES IN COOMASSIE.

This morning I received information that the king had lost one of his relatives by death, and that in consequence thereof four human victims were already sacrificed, and their mangled bodies lying in the streets. I therefore concluded that I should not have an opportunity of seeing the king for a day or two. Shortly afterward I saw Apoko, the chief linguist, and told him that I was aware that there was bloody work going on to-day, as I saw a number of large hawks and turkey buzzards hovering over a certain spot, where I judged these poor victims were lying. "Wheresoever the carcass is, there will the eagles be gathered together." He said it was even so, and, in consequence thereof, I should not have an opportunity of seeing the king to-day, and perhaps not to-mor-

nine or ten feet square, in which no breeze could be felt. Surrounding one of these small yards, there are generally from two to four of these small sheds, the whole premises being connected by small doors leading out of one yard into another. In this small place I had about twenty persons; such as carriers, hammock men, &c. And what increased the heat was, that they were here obliged to make their fires for dressing their food. This place, bad as it was, was one of the best that could be procured for me, unless I had gone up into the very heart of the town, which, for many reasons, would not have been prudent.

row. I told him that I did not like the being confined at one small place, in a low, unhealthy part of the town; and that I must walk out and take exercise, otherwise my health would suffer. I also told him that I was anxious to commence my journey home to the coast on Monday next. On hearing this, he went immediately to the king, and informed him of what I said; shortly after which he returned, accompanied by two messengers, (one of them bearing in his hand an immense gold sword, to which was fastened a golden decanter, which would hold about a pint,) stating that his majesty begged of me not to go out into the town to-day, as he was making a custom for a departed relative, and he knew Europeans did not like to see human sacrifices; but that he did not wish to keep me from seeing his capital; that he was fully satisfied my object was to do good; and that he would see me as soon as the custom was over. I, of course, complied with his wishes, and made up my mind to wait patiently.

Throughout the day I heard the horrid sound of the death drum, and was informed in the evening that about twenty-five human victims had been sacrificed; some in the town, and some in the surrounding villages, the heads of those killed in the villages being brought into

the town in baskets. I fear there will be more of this awful work to-morrow.

Saturday, 6th. This morning I again talked of walking out into the town, when Apoko informed me that more sacrifices would be made during the day, and that I must not go out until to-morrow. I therefore remained in my quarters until the afternoon, when, on finding myself in rather a dangerous state for want of exercise, I insisted upon walking out at one end of the town for half an hour. In the evening I learned that several more human victims had been sacrificed during the day, but could not ascertain the exact number. The most accurate account I could obtain was that fifteen more had suffered, making a total of FORTY IN TWO DAYS.

While speaking to Apoko, I did not fail to remind him that the law of God forbids this awful practice; and that they were under a great error in supposing that the persons sacrificed would attend on the deceased relative of the king, in some other state of existence.

These poor victims were allowed to lie naked and exposed in the street, until they began to swell like dead dogs; and such is the callous state of mind in which the people live, that many were walking about among the putrefying

bodies, smoking their pipes with astonishing indifference.

Sunday, 7th. At nine A. M. I conducted divine service at my quarters; many Ashantees were present, and some of them paid deep attention. At four P. M. I again commenced the worship of God, but was compelled abruptly to close the service by a tornado.

Monday, 8th. This morning his majesty sent me a handsome present, consisting of a cow, a sheep, a pig, a quantity of palm nuts, yams, and plantains, and one ounce and four ackies of gold dust, (£5 currency,) also three ackies for my interpreter, and five ackies for my other attendants. The gold was brought in a golden blow-pan, weighing several ounces.

DESCRIPTION OF THE TOWN OF COOMASSIE.

Having asked his majesty to allow me to see the town to-day, he readily gave me liberty to go wherever I pleased. I therefore embraced the opportunity of looking over it, which occupied about one hour. The streets are large, and more clean and uniform than any I have seen in any other native town since my arrival in Africa. The breadth of some of them is at least thirty yards, and the average length from three hundred to six hundred yards. The town is situated on a bed of granite; fragments of which

are strewed in abundance over the finest streets; the average size of them being about twenty inches square (cube.) A row of splendid banian trees, planted at a considerable distance from each other, occupies some of the largest streets, affording a most delightful shade from the burning rays of the sun. The streets differ also in appearance from those of any other town which I have seen in the interior, by the houses on each side having open fronts, the floor being raised from two to three feet above the level of the ground. The space between the ground and the level of the floor, and in some houses a foot or two above the level of the floor, presents a front of carved work beautifully polished with red ochre. In some the carved work is continued up to the roof; and where that is the case, it is covered with white clay, which has the appearance of a lime white wash. The roofs are made chiefly with bamboo poles, or sticks, with the bark stripped off, and thatched with palm leaves.

Behind each of these open fronts are a number of small houses, or rather open sheds, in which the people dwell, (the room open to the street being more of a public seat than a private room,) at an average number of from thirty to forty to each open front. These small dwell-

ings in the background are in many cases entirely hidden from the observation of any one passing along the streets; the only indication of them being a small door on the left or right of the open front. The houses are all built on the same plan, from that of the king down to the lowest rank of captains; and these are, with a few exceptions, the only persons who are allowed to build in any public situation. The rocky bed on which the town is built is, in many parts, very irregular and unlevel. Some of the streets are so full of holes, occasioned by the heavy rains washing the earth out of the fissures of the rocks during the rainy season, that any one attempting to walk through them in the dark would place his neck in danger.

There is only one stone-built house in the town, which stands on the royal premises, and is called the "Castle." All the other buildings are of wood and swish, and by no means durable.

The market place is a large open space about three quarters of a mile in circumference. There is no regularity in its form, but it approaches nearest to that of a parallelogram. On one side of it is an extensive *dell*, surrounded by large trees and high grass,* into which

* There is a kind of grass in the immediate neighbourhood of Coomassie, which grows to the enormous height

they throw at last the dead bodies of sacrificed human victims. As I passed by this *dell*, I smelt a most intolerable stench, proceeding from the poor creatures who were thrown there on Saturday last. My feelings would not permit me to look into this horrid receptacle of the dead; but the very idea of it is dreadful. Yet even "there the prisoners rest together; they hear not the voice of the oppressor."

There are no regularly-built stalls in the market place. Many articles of merchandize were placed on the ground, and others on little temporary railings, which might be put up or taken down in a few moments. Among the commodities exposed for sale, I saw Manchester cloths, silks, muslins; roll tobacco from the interior; large cakes of a kind of pomatum, made from the fruit of a tree found in the depth of the interior, and used by the Ashantees for anointing their bodies to give a polish to their skins; native tobacco pipes, of very neat manufacture; cakes of a kind of whiting, used by the natives for marking their bodies; kankie, (native bread,) yams, plantains, bananas, pines, ground nuts, fish, and the flesh of monkeys and elephants.

of twenty feet, the stalk of which is about three quarters of an inch in diameter.

BANTAMA. HEATHEN JEALOUSIES.

In the afternoon I asked his majesty to allow me to visit Bantama, or the "Back Town;" to which he readily consented. I found it to be a small town, nearly one mile distant from Coomassie, and connected with it by a long street, which runs from one town into the other. The only difference between the two towns is that the streets of Bantama are much more noiseless than those of Coomassie; which difference arises from the former being looked upon as sacred, on account of the *fetish house*, which contains the bones of the former kings, being in it. Very few Europeans, or even Ashantees, are allowed to visit Bantama. Some of Apoko's men, who conducted me thither, informed me that I am the only European who has been permitted to visit it during the reign of his present majesty; and that the people of Coomassie are only allowed to go there when the king himself goes (which he does every forty days) to visit the tombs of his ancestors. Several splendid banian trees are luxuriating in the centre of the main street; on one of which I saw a pretty variety of *epiphitical orchideæ*, in full bloom.

Before I left Bantama, I visited the chief, one of the greatest men in the kingdom, who

received me very kindly, and regaled me with some palm wine.

As we were proceeding homeward, two or three men belonging to the chief came running after us, requesting us to stop. As soon as they came up with us, I learned that they had been watching us, to see if we gathered any thing from the banian trees, as we passed under them; and on seeing my interpreter, who was riding in a palanquin, raise his hand to protect his face from the leaves, &c., they thought he had plucked some by my direction, and that I intended to make a medicine from them for the purpose of poisoning the king! They seemed fully satisfied, however, from an explanation on the part of my interpreter, that they were under a mistake. I believe their jealousy was excited by seeing me look up into one of the trees, where a variety of the *orchideæ* was flowering; and as they have scarcely any idea of the beauty of a flower, they thought I must have some sinister intention in thus closely examining the tree.

As I passed by the king's residence on my way home, a small group of physic-nut trees, thirteen in number, was pointed out to me as being the memorials of the former kings; an additional tree being planted at the decease of every monarch.

On my arrival at my quarters, which are on Apoko's premises, I told him of the affair at Bantama, concerning the banian leaves, &c., and asked him if they saw any thing in my conduct which authorized them to suspect me of any evil motive in visiting Bantama? He answered, "No;" and seemed to pay very little attention to the matter. However, to convince him more fully, I showed him some drawings of different varieties of *orchideæ* in flower, and told him that the English are very fond of cultivating flowers from all parts of the world, and that I was very fond of studying their nature, character, &c. Apoko seemed much pleased with the plates as they were laid open before him.

Tuesday, 9th. The sudden change of temperature on Sunday last being very great, (from 91° Fahrenheit, in the shade, to about 74°, or 75°,) accompanied with heavy rain, I caught a violent cold, although I took the precaution to cover myself partially with a cloak, as soon as the change took place. I began to feel the evil effects of this cold this morning.

INTERVIEW WITH THE KING: PREPARATIONS FOR RETURN TO THE COAST: APOKO THE CHIEF LINGUIST.

About half past nine this morning I went to the king's residence to thank him for the handsome present which he made me yesterday. He appears to be about thirty-six years of age. He is of middle stature; his complexion is not so dark as that of many of his subjects; his manners are pleasing and agreeable. He has an aversion to drinking and smoking, a quality this quite unusual among the Ashantees.*

Thursday, 11th. Feeling better to-day, I walked out into the town for air and exercise. As I passed the end of one of the streets, I saw a group of persons surrounding a large Cabooceer's umbrella. A band of music was playing, and a human victim was lying on the ground before them, exposed to public view. I turned from the disgusting and awful sight with painful feelings. Coming round to the further end of the same street, I saw it crowded with people, and numbers more joining them in rapid succession. The king was seated in the street

* While I was staying at Fomunnah, I once reproved Corintchie for drunkenness; when he said that the king had checked him for it once, and since I also had done it, which was the second reproof he had received, he would endeavour to avoid it for the future.

under his umbrellas, to drink palm wine with his chiefs, &c., previous to a week's partial seclusion in his palace, immediately after the conclusion of the custom for his relation, who died on the fourth instant, this being the last day of the custom.

In the course of the day I reminded Apoko of my anxiety to obtain an answer from his majesty, respecting the establishment of schools, &c., in Ashantee, who answered, "The king will speedily give you an answer; and we hope you will come to Coomassie again and pay us another visit, as we shall be always glad to see you. The king believes that you wish to do him and the people good."

Saturday, 13th. I again reminded Apoko that I must speedily return to the coast, as the rains were becoming frequent and very heavy. He immediately went to tell the king; and returned to inform me that his majesty had been so busily engaged throughout the morning that he could not see me and make me ready to start to-day, but that he would do so to-morrow.

From the general aspect of things I became sensible that though I should not meet with any thing to discourage me, yet it would cost me another journey to Coomassie, before the confidence of the king would be fully secured; as

his jealous disposition is of such a nature as to require a considerable length of time and much patience and perseverance to overcome it.

Sunday, 14th. At half past seven A. M. I conducted divine service at my quarters, and found it to be a time of spiritual refreshment. I continued in anxious expectation of a message from the king until about eleven o'clock, when I found upon inquiry that Apoko had not reminded his majesty of seeing me to-day, because he thought I would not like to transact any kind of business on the sabbath day. (This idea was the result of a previous consultation with Apoko; during which I explained to him the nature and claims of the Christian sabbath.) I told him that my business with his majesty was of a purely religious nature; and that I had, therefore, no objection to seeing him immediately. It was then too late, however, to hope for an interview to-day.

Early this evening I held a prayer meeting, which was no sooner concluded than the rain, which had been threatening for several hours, commenced with awful violence. In a few minutes, the small yard in the centre of my residence was covered with water, to the depth of twelve or fifteen inches; and as the thatch of my sleeping shed (I cannot call it a room) was

in bad repair, the rain poured in almost in a stream on my pillow. I soon began to feel the evil effects of the damps, and felt some fears as to the consequences; which fears were heightened by the consideration that my provisions were nearly exhausted, so that I could not make myself a cup of tea or coffee, having no sugar left; neither had I any flour, bread, or biscuit. Trusting, however, in the mercy of God, I partook of some native food, to satisfy the cravings of hunger, and slept in peace.

Monday, 15th. I arose from my bed, determined to make an attempt to commence my journey back to the coast to-day, if possible; the commencement of the rains, of the violence of which a stranger to a tropical climate can form but a faint idea, together with the sickly state of several of my people, and the pressing claims of nearly seven hundred members of our society on the coast, rendering my speedy return imperative. I therefore began to pack up my things, while Apoko,* (whose attachment to

* Apoko is the only person who is allowed to visit the king at *any* time he wishes. I therefore enjoyed many advantages from being placed by the king under his care. I was informed that had it not been so, I should have had much greater difficulties to contend with in holding intercourse with the king. Apoko is a fine-looking man, about

me has daily increased,) true to the promise which he made me yesterday, repaired to his majesty's residence to remind him of the necessity of allowing me to leave to-day.

In about two hours Apoko returned, accompanied by a host of attendants, linguists, and messengers, with a present from his majesty, consisting of two ounces and four ackies of gold dust, (£9 currency,) and a slave, for myself,* also eight ackies (£2 currency) for my interpreter and other attendants. He also gave me the following message from the king:—"His majesty knows that you cannot stop longer on account of the rains; and as the thing which you have mentioned to him requires much consideration, he cannot answer you in so short a time: but if you will come up again, or send a messenger, after the rains are over, he will be prepared to answer you." With this message I was pleased; and said that I would certainly either come up again, or send a messenger at the time mentioned. I then repaired to his majesty's residence to take my leave, and found him seated in one of his apartments, surround-

thirty-six years of age, and seems to have great influence with the king.

† This slave, it will be seen in the sequel, Mr. Freeman had the pleasure of emancipating very soon.—Ed.

ed by an immense number of attendants: when he requested me, with a courtesy which one could scarcely expect from a person in his circumstances, to present his compliments to his excellency President Maclean, and take a message to him.

COMMENCEMENT OF RETURN: SLAVE EMANCIPATED.

Having taken my leave, I commenced my journey at noon, preceded by an escort of troops. After I had proceeded a short distance along the street, Apoko came to testify his affection by a hearty shaking of the hand.

When I reached Franfraham, the troops left me, and I stopped a few minutes to emancipate the slave whom his majesty had given me. This poor fellow is a native from the depth of the interior, and is now in the prime of his life. On my informing him that he was now become a free man, he appeared overwhelmed with gratitude, and almost fell to the earth before me in acknowledgment of the boon. He had not all the joy to himself, however; for while I enjoyed the luxury of doing good, many of my people looked on him with delight; and our pleasure was heightened when he told us that he had been brought out twice for the purpose of sacrifice, during the recent custom, and had been

twice put in irons and sent back alive; and that when he was brought out this morning, he expected to be sacrificed in the course of the day Happy change! instead of having his head cut off, and his body thrown to the fowls of the air, he now finds himself in the enjoyment of liberty, safely proceeding with us far away from the scenes of his captivity.

I then journeyed on with speed, and reached the town of Edgewabin about five P. M., where I took up my quarters for the night.

Tuesday, 16th. At six A. M. I again proceeded. In the course of the morning a tornado, which had for a long time been grumbling in the distance, overtook us. We took shelter for a short time, and then ventured onward in the rain; as I chose rather to expose myself to the rains, however pernicious, than to the only alternative of swimming across the rivers, which were swelling very fast.

The soil being clayey, the rain made the roads so very slippery that nearly all my carriers, &c., were tumbling down with the boxes; and while I was riding in my chair to rest myself a little, the hammock men stumbled with me twice, notwithstanding the greatest care on their part.

During the whole of the day I did not stop

to take any food, but pushed along like a man escaping for his life.

FOMUNNAH. KINDNESS OF CORINTCHIE: JOURNEY BACK TO THE COAST.

Night closed in nearly an hour before I reached my resting place; but we kept our path through the forest without much difficulty, and reached Fomunnah, at a quarter after seven o'clock, wet, weary, and hungry. I immediately repaired to Corintchie's residence. He seemed overjoyed to see me, gave me a hearty shaking with both hands, put his arms around my neck in transport, and made me a present of palm wine and a mess of soup made with the flesh of the monkey. I then retired to my lodgings, and thankfully partook of Corintchie's monkey soup, to satisfy the cravings of hunger, having little else to eat.

Wednesday, 17th. Early this morning Corintchie came to my quarters, shook me cordially by the hand, and testified his delight at seeing me safely returned from Coomassie. On my telling him that I should want him to assist me in holding further intercourse with the king by sending messengers, &c., and, perhaps, in returning to Coomassie again in the course of the next dry season, he said he would readily do any thing which I requested of him.

One of my attendants being so ill as to be unable to walk over the Adansee hills, I applied for assistance to Corintchie; who immediately supplied me with four strong men, to assist in carrying the invalid. About half past eleven A. M. I again proceeded, crossed the Adansee hills, and travelled through the forest until four P. M.; when, finding the people weary, I was obliged to stop in a small croom, and take up my quarters for the night.

Thursday, 18th. At seven A. M. I resumed my journey, under rather trying circumstances; being almost without food. About noon I stopped to rest the carriers, &c., and took a little refreshment, consisting of a piece of boiled yam and a little butter, with some heavy and sour pudding made with Indian corn, having nothing better to eat.

About half past four P. M. I halted for the night at a small croom, about seven miles from the river Prah. On my arrival at this place I felt tired and hungry, and the God of providence kindly "furnished me a table in the wilderness." A wild hog had been killed in the neighbourhood, a portion of which I purchased, and found it very delicious. "Thy bread shall be given thee; thy water shall be sure." My sleeping place, it is true, was a very bad one, such as an English-

man would hardly put a pig in; but I laid me down with humble confidence, and slept in peace.

"How do thy mercies close me round!
For ever be thy name adored!
I blush in all things to abound:
The servant is above his Lord

"Inured to poverty and pain,
A suffering life my Master led;
The Son of God, the Son of man,
He had not where to lay his head.

"But lo! a place he hath prepared
For me, whom watchful angels keep;
Yea, he himself becomes my guard,
He smooths my bed, and gives me sleep."

Friday, 19th. At six A. M. I started for the Prah, which I reached in about two hours. I stopped to breakfast at Prahsoo, on the Fantee side of the river; and after resting the people, and allowing them time to refresh themselves by bathing in the river, I again proceeded at one P. M., and reached the small croom of Berracoe about five ɔ'clock, when I halted for the night.

Saturday, 20th. At six A. M. I set out for Fessu; which place I reached at noon; and as the day was excessively hot, and the people very weary, I determined on stopping here and spending the sabbath.

Sunday, 21st. At half past seven A. M. I conducted divine service, and preached from Mark viii, 36, 37. Many of the natives were present, and some of them paid deep attention. About five P. M. we had a comforting prayer meeting.

Monday, 22d. At a quarter before six A. M. I started for Mansue. Arriving at a neat little croom on the way, I was pleased to find that a carrier, bearing provisions, whom I had been expecting several days, had just entered the croom. Thus I was enabled to take a comfortable breakfast, consisting of suitable food, the want of which I had felt severely during the last seven or eight days. My people, who had seen with regret the privations I suffered, sat at a distance, looking at me while I was taking my breakfast, with countenances which told how happy they were in seeing my wants supplied.

After breakfast I again proceeded, and reached Mansue at one P. M. Gabree, the chief, welcomed me back, and entreated me to stay with him until the morrow, as I had already travelled a fair day's journey; but, as I was extremely anxious to reach Cape Coast as early as possible, I told him I could not stop to-day, but would pay him a visit at the earliest opportunity. On my inquiring whether he would

like a mission to be established at Mansue, he said, "Yes;" and he should feel very happy if he had a missionary residing with him. Gabree is one of the most respectable chiefs in Fantee.

Mansue and the adjacent villages contain a population of at least ten thousand souls; and it is admirably situated for the establishment of a mission.*

Leaving Mansue, I proceeded to Wanquassoo, a small croom, about nine miles from the last-mentioned place; where we stopped for the night.

Tuesday, 23d. At six A. M. I again resumed my journey, and reached Yancoomassie at nine, where I stopped to breakfast. Assin Chibboe, the chief, received me very kindly, and asked me to stay with him a day or two; but our societies on the coast acted as a powerful magnet, which seemed to draw me with almost irresistible force toward them. I therefore promised

* Many important advantages would, in all probability, result from our having a school house and teacher at Mansue. It is two days' journey on the road to Coomassie; and would, consequently, facilitate our operations in Ashantee. The situation also is open and healthy; and would in due time be a very eligible place for the residence of a missionary.

Chibboe a visit at some future opportunity, and hastened on my way with all speed. The road was so much overgrown with luxuriant vegetation, that I was literally dragged through the bushes, which soon compelled me to walk. The morning sun was also intensely hot, and the path so narrow that an umbrella was of little use. Instead of passing through Domonassie, as I did on my journey up to Coomassie, I left it on my left, and took a shorter road to Cape Coast.

About noon I reached Doonqua, (Payntree's croom of Bowdich,) where I rested my carriers, &c., a few minutes; after which I proceeded about four miles, took some refreshment, and then pushed on to within about nine miles of Cape Coast. Finding that many of my people were unable to proceed any further, I left them in a little croom for the night, and urged on my way, taking with me only the hammock men, whom I had rested the greater part of the day by walking about twenty-five miles, and a soldier. As I approached nearer to Cape Coast, the roads were much better; and, having the advantage of a fine moonlight night, I reached the mission house in safety, about nine P. M., and obtained a refreshing view of the deep, deep sea, which unites Cape Coast with my native land, with

feelings of humble gratitude to Almighty God, who had mercifully preserved me in the midst of so many dangers, not imaginary but real, and brought me home in health, peace, and safety.

CHAPTER III.

Practicability of a mission in Ashantee. Letter of President Maclean.

I TRUST, my dear sirs, that these copious extracts from my journal will convince you that God, in his infinite mercy, is gently opening before us our way into the interior of this vast continent. Future difficulties will doubtless arise; but I am fully confident that they will not be of such a nature as to hinder the Christian missionary from pressing on in the glorious conflict. It is true that this spiritual Jericho at present stands strong; and that Satan, its monster king, still has the triumph of seeing thousands of helpless men, for whom Christ died, dashed into the dust in dishonour: but Israel shall surely triumph; the mystical rams' horns shall not be blown in vain; the enemy shall be taken in his strong hold, and the Redeemer shall have these "heathen" for his "inheritance" and these "uttermost parts of the earth" for his "possession."

I believe that my long detention at Fomunnah, on my way to Coomassie, was all the Lord's doing. The great length of time which I remained there gave me an excellent opportunity of becoming acquainted with the people, and of gaining their affections. I also became accustomed by gentle degrees to those horrid and awful scenes which are every-day occurrences in Coomassie.

Fomunnah is a much more desirable place for the establishment of a mission, at the present time, than Coomassie. The people are more prepared for the reception of the gospel; and their chief, Corintchie, is exceedingly well disposed toward us. Nevertheless, I should have no hesitation in attempting the establishment of a mission even in Coomassie itself.

To carry on this glorious work in Ashantee, and other parts of the interior, it will require men of great nerve, patience, forbearance, and perseverance. I also here deem it necessary to remind you of the importance of sending persons who are rather light than heavy in weight, as the hammock men will not carry them if they are very heavy. Yet, on the other hand, they must not be too small and weak; if so, they will never, humanly speaking, bear the very heavy toils of travelling in this climate. If I were a

little larger than I am, I should meet with almost insuperable difficulties in travelling. If I were not very strong, through divine goodness, I could not have borne half the toils through which I have passed.

I have no doubt as to getting up to Ashantee for the future with much less expense than has been incurred in my first visit. The king would not make so much ado the second time, as I am no longer a stranger. I also think that even with a stranger he would not adopt the same course as he did with me, inasmuch as the novelty is over.

While I was staying at Fomunnah, the king sent down a messenger to see what kind of a person I was. When the messenger returned, he asked him what he had seen, in language something like the following:—

The king. "You have seen the fetishman?"

Messenger. "Yes."

King. "Had he plenty of drums with him?"

Messenger. "I saw no drums."

King. "Why! he is a fetishman; he must have drums with him."

Messenger. "I saw no drums. He has plenty of boxes; but I cannot say what they contain."

King. "Why did you not endeavour to learn whether the boxes contained drums or not?"

I was informed that the king was exceedingly angry with the messenger because he could not give him a satisfactory answer. At another time the king said, "Never since the world began has there been an English missionary in Ashantee before. What can he want?" As I have been to Coomassie, and not only so, but have visited him in his own residence; as well as been for a fortnight under the watchful care of his chief linguist, Apoko, who has his entire confidence; his jealousies are, doubtless, so far removed that he will not be likely to detain a missionary so long on the road again, while perplexing and puzzling himself with questions of the before-mentioned character.

It was manifest that a mighty change had taken place respecting me in the mind of the king, after I had been a few days in Coomassie; for he seemed very anxious to detain me, if possible; and I believe he would have kept me several weeks longer, thereby placing my life in the greatest danger from the rains, &c., but for the kindness of President Maclean, who, knowing the probable consequences of my being detained in that manner, wrote to the king, some time after I left Cape Coast, requesting him to let me leave Coomassie whenever I thought proper.

I certainly deeply regretted the necessity of leaving so early; but had I stayed longer, I must, in all probability, have stayed until the rainy season was over, which I was not prepared to do.

Doubtless, there has been a great advantage gained by this enterprise; and I trust, my dear sirs, you will, by the liberality of British Christians, and especially those of our own body, be enabled to follow up that advantage by sending out, as early as possible, three or four missionaries, at the least, that more attention may be paid to Ashantee.

I intend sending up a messenger to the king, to keep the communication open, as soon as the rains are over; and shall wait with great anxiety for an answer from you, as to what steps are to be taken. If it were practicable, a handsome present, of the description I mentioned in my last, [namely, a poney-phæton and harness, suitable to the country,] would be well received by the king, and be of much importance in influencing his mind in our favour.

After I had prepared the preceding extracts from my journal, I felt it my duty to hand them over to his excellency, President Maclean, who, after he had perused them, returned them with

the following letter, which he has kindly permitted me to annex to them :—

"My Dear Sir,—I herewith return your narrative of your journey to Ashantee, which I have perused with very great interest.

"I would fain hope, from the manner in which you were received in your *avowed* character as a missionary, throughout the whole of your arduous journey, that there will not exist many obstacles to the accomplishment of the first object—getting a *locus standi* in the country. Certainly I think there will be no *insuperable* obstacle.

"I hope and trust the Wesleyan Missionary Committee will be satisfied that there is such an opening as will justify them in pushing the advantage gained by your indefatigable zeal. I would almost go so far as to say that, if they *have the means*, a serious responsibility will rest upon them, and on Christian England, if so glorious an opening into interior Africa, if so rich a harvest, be neglected. But I hope better things. And I do not despair of yet witnessing the peaceful triumph of the cross, even in that strong-hold of Satan, Coomassie.

"I expect considerable advantages will arise from the Christian education of the two Ashantee princes now in England. If well supported,

(for all depends upon that,) their influence in Ashantee will aid the good cause much. I shall not fail to direct them to be introduced to the Wesleyan Missionary Committee.

"Believe me yours very truly,

"GEORGE MACLEAN.

"*Cape Coast Castle, July 9th*, 1839.

"The Rev. T. B. Freeman."

Thus, my dear sirs, I have endeavoured to discharge what I feel to be a very important duty. And casting myself, as usual, on your kind indulgence, for having used so many words in support of a cause which I know would strongly recommend itself to your hearts and affections without my saying any thing,

subscribe myself, &c.,

(Signed) T. B. FREEMAN.

Mission House, Cape Coast Castle, July 10, 1839.

CHAPTER IV.

Hopeful results of the journey of Mr. Freeman to Ashantee—Missions on the Gold Coast—Notices of the Wesleyan Missionary Committee relating to Ashantee—Ordination and valedictory services; and departure of Rev. Thomas B. Freeman and party.

HOPEFUL RESULTS OF THE JOURNEY OF MR. FREEMAN TO ASHANTEE.

THE following extract of a letter from the Rev. T. B. Freeman, dated Cape Coast Castle, September 17th, 1839, shows the hopeful results of his journey to Ashantee:—

"I am very glad that you have received my letter of May 7th; and hope, ere this reaches you, you will have received my journal and other papers. The results of my mission to Ashantee are now beginning to be manifest. The king, I hear, from good authority, is becoming anxious respecting the establishment of a school in Coomassie, and is expecting me to pay him another visit; and many of the Ashantees who became acquainted with me during my late visit, call at the mission-house to see me, when they come down to Cape Coast. A brother of Corintchie has this morning paid me a visit, presenting Corintchie's re-

gards, and stating that they will be very happy to see me in Ashantee again. If the advantage already gained can be followed up, I have no doubt that, under the blessing of the God of missions, we shall, in due time, meet with abundant success in Ashantee."

MISSIONS ON THE GOLD COAST.

The following communication from Mr. Freeman, in connection with his journal and letters respecting Ashantee, afford very gratifying evidence, that the signal blessing of Almighty God has already attended the labours of the Wesleyan mission among the heathen of that part of Western Africa in which he has been employed.—*Edit. Wes. Mag.*

Rev. and Dear Sirs,—I am happy to inform you, that our new chapel at Annamaboe is in a sufficient state of forwardness for constant use. The foundation was laid August 14th, 1838. It is built with stone from the bottom of the foundation to the height of one foot above the ground: the remaining part of the walls are swish. The walls are two feet thick, very strong and durable, and carried to the height of sixteen feet. The roof is made with deal, purchased at a reasonable price in the neighbour-

hood, and thatched. Its dimensions are fifty-three feet by thirty, and will seat from four to five hundred persons. The floor is of the same material as the greater part of the walls. A pulpit and communion rails are erected, and the whole of the remaining space is fitted up with fixed benches. Had not the people exerted themselves exceedingly, it could not have been so forward; but I am glad to say, that they came nobly forward to the work, both in labour and contributions; and the happy consequence is, that it is placed out of all danger from the rains, which have been very violent and destructive this season. A few days after my arrival from the interior, I went down to Annamaboe, taking with me carpenters, bricklayers, &c., to prepare it for opening as early as possible. All things being ready, on Sunday, May 26th, 1839, I opened it for divine worship.

At seven A. M. I read prayers, and preached to an attentive congregation, from, "Know ye that the Lord, he is God," &c. Psalm c, 3, 4. Many felt it to be a delightful service, and the tear of gratitude to Almighty God was shed. Many of our members at Cape Coast came down, though the distance is twelve miles and a half, to congratulate their Annamaboe friends,

and share with them in the solemn and sacred blessings of the day.

At three P. M. I again preached to a very large congregation, amounting to about one thousand persons, from Heb. iv, 9–13. The chapel would not hold the whole congregation: several hundreds of heathens crowded the windows.

At seven P. M. I again preached, from Heb. iv, 14–16. We had a large, attentive, serious congregation. Many present felt it "good to wait on the Lord."

The collections amounted to £10 3*s.* 9*d.*, notwithstanding the previous exertions on the part of the people.

It affords me much pleasure to state, that I called upon the gentlemen residing in Annamaboe, a few days before the chapel was opened, to solicit their aid, and succeeded in every application. Several gentlemen at Cape Coast also rendered us their timely and friendly aid. The sum thus raised at Cape Coast and Annamaboe amounts to £32 currency; for which we feel thankful.

Our cordial thanks are due especially to Henry Barnes, Esq., (in whose house I always find a hearty welcome, and a comfortable home

whenever I visit Annamaboe,) for his kind assistance, not only in his liberal contributions, but also in superintending the work at all times during my absence; and in sending his workmen (carpenters and bricklayers) to assist in carrying on the work at the chapel, at various times, gratuitously.

While the chapel walls were building, many of our people at Annamaboe, not excepting some of the most respectable among them, were often seen busily engaged in carrying swish, &c., as early as two or three o'clock in the morning.

Since the chapel has been opened, my kind friend Mr. Barnes has, at his own expence, painted the pulpit and communion rails, &c.; and as the inside of the chapel has had one coat of whitewash, it has now a very neat appearance. Blessed be God, who thus prospers the work of our hands!

I have also the high satisfaction of informing you, that our little chapel at Winnebah is opened for divine worship. The foundation-stone was laid July 25th, 1838. Our little society there exerted themselves to the utmost of their power; stimulated and led on by Mr. William De Graft, who is now living with me in the mission-house, as provisional assistant. The walls are built with swish, on a stone founda-

tion, and carried to a height of fourteen feet. The roof is made with native wood, and thatched. Its dimensions are thirty-four feet by nineteen.

After I had opened the Annamaboe chapel, I proceeded to Winnebah, for the purpose of fitting up and opening the chapel. Finding, however, that it was hardly ready for me, I sent up to Cape Coast for an extra carpenter; and then journeyed on to British Accra, (a distance of forty miles,) to visit our society, &c., recently established there.

During my short stay at Accra, I received much kindness from the gentlemen and authorities; especially from J. W. Hanson, Esq., the commandant, and from J. Bannsman, Esq., with whom I always find a cordial welcome.

As I had no convenient place for meeting the society while staying at Accra, Mr. Hanson kindly lent me the large hall in the fort for that purpose. I am glad to say, that I found the society and schools in a flourishing condition. There are thirty-five members in society; and in the schools sixty-five boys and twenty girls. The boys' school has been established six months, and the girls two months. The local government having undertaken to bear half of the expenses of the boys' school, the command-

ant has kindly made comfortable arrangements for the schoolmaster and mistress to reside, and for both schools to be kept in the fort, until I can make some final provision concerning them.

The government will take no part in the general management of the boys' school, that being entirely left to us. Several of the boys, who knew not their letters when they entered the school, can now read lessons in the New Testament. God be praised, our prospects at British Accra are of the most encouraging nature. Pray send out a missionary for Accra without delay.

Having stayed at Accra a few days, I again returned to Winnebah, and proceeded to fit up the chapel without delay. In eight days after my return, we had a neat little pulpit erected, the remaining space fitted up with fixed benches, and every necessary arrangement made for opening it on Sunday, June 23d, 1839.

At seven A. M. we held a prayer meeting in the chapel; and at eleven A. M. I read prayers and preached to an attentive, serious congregation, from, "For thy Maker is thine husband, the Lord of hosts is his name," &c. Isaiah liv, 5–8. God was in the midst of us, and blessed us. The chief, and many of the most respectable heathens in the town, were present; and

many of them paid deep attention to the word spoken.

At three P. M. I again preached to a large congregation, from, "It is appointed unto men once to die," &c. Heb. ix, 27. The chief and his captains, &c., again attended, and behaved very well indeed. The respectable behaviour of these heathens reminded me forcibly of the mighty change which has taken place in the character of the Winnebah people during the last few years. Several years ago there was a small English fort in the centre of the town. Some misunderstanding having arisen between the natives and the commandant, the former rebelled against the latter and slew him. The consequence was, that some British men-of-war fired on the town as they sailed past it, and battered the fort to the ground; causing the refractory inhabitants to retreat into the forest. *On the very spot* where the fort once stood, and where these unhappy events took place, stands our little chapel; and on this very spot were collected together, peacefully attending to the words of eternal life, the descendants of those who had, in former days, been collected together to shed blood. This mighty change has taken place partly through the instrumentality of the local government of Cape Coast;

and, secondly, by the introduction of that incomparable blessing, Christianity.

After the conclusion of the afternoon service I spoke to the people concerning the opening of a school for the instruction of their children. They readily consented to send their children, whenever I could make arrangements for a commencement.

The rains are now very violent, and travelling rather difficult; but as soon as they are over, (which will be, I hope, in a few days,) I intend sending down one of the youths whom I have had in training in the mission-house, on purpose to commence the school. Winnebah is a place of great importance to us, being about midway between Cape Coast and British Accra. While toiling along the coast for a distance of nearly or quite a hundred miles, visiting our societies, I find Winnebah a delightful retreat from the heavy sand beach, the burning rays of an almost vertical sun, and the strong breeze from the Atlantic. I hope to see much lasting good result from the erection of a chapel, and the establishment of a school at that place.

Our little chapel, or, rather, school-room, at Domanassie, I am happy to say, is also fit for use.

I must here beg leave to insert a few extracts from my Journal for the *last* year, 1838.

November 22d, Thursday.—At five A. M. I left Annamaboe for Domanassie. As I was passing through the glens I saw a splendid production of nature: several large trees, from thirty to forty feet high, covered with blossoms nearly as large as a tulip, of a fine scarlet colour, ornamented round the lamina with a golden fringe, courted my attention. On examination I found it to belong to the class "*didynamia*," of Linnæus. Amidst the various beauties of Flora, on which I have feasted my eyes, both in England and Africa, I have seen nothing comparable to this splendid tree: even the horse chestnut, the glory of Mount Pindus, cannot vie with this beauty of the glen.

About half past twelve I reached Domanassie; and, to my great satisfaction, found our society increasing in divine knowledge, in number, and in peace.

Saturday, 24th.—I was engaged in levelling the floor of the little swish chapel, which our people have built nearly at their own expense; intending to preach in it on the morrow, though it is in an unfinished state.

Sunday, 25th.—At seven A. M. a prayer meeting was held in the new chapel. I felt

greatly encouraged in seeing this little African temple full of persons, joining in one general burst of praise to God. How applicable, spiritually, to this scene are the words of our hymn!—

"Hark! the wastes have found a voice,
Lonely deserts now rejoice,
Gladsome hallelujahs sing,
All around with praises ring.

"Lo! abundantly they bloom,
Lebanon is hither come;
Carmel's stores the heavens dispense,
Sharon's fertile excellence.

"See, these barren souls of ours
Bloom, and put forth fruits and flowers,
Flowers of Eden, fruits of grace,
Peace, and joy, and righteousness!"

It is with heartfelt pleasure I also inform you, that we have a small society at a large croom called Salt Pond, (which takes its name from a salt pond near it,) situated on the beach, about eight miles above Annamaboe; and that they are very anxious to build a little chapel, which they will accomplish themselves; the laying of the foundation, and the doors and window-shutters, being excepted. Consequently, as soon as the rains are fairly over, I intend

to go down and commence the building for them, and then get the doors and windows made at Cape Coast, and send them down in a canoe. Without chapels very little can be done on this station.

I trust, my dear sirs, that you will not blame me for drawing £25 for the Annamaboe chapel, £15 for the Winnebah chapel, and £5 for the Domanassie chapel, as I have done so from pure necessity. A coat of plaster and white-wash outside is nearly all that any of the above-mentioned chapels will require; and that, I hope, we shall be able to accomplish without any further assistance from you.

The heavy rains have done some damage to the vestry at Cape Coast, which will place me under the necessity of employing two or three bricklayers for some time in repairing it, after the rains are over.

I had just returned from Winnebah to Annamaboe, and was resting myself there a few days, when I received information that the vestry had suffered materially from the rains. This unpleasant news arrived just as I was taking my dinner; and I speedily packed up my things, and came up to Cape Coast the same afternoon, fearing lest the chapel should sustain any injury. I am happy, however, to

state that it has taken no harm, neither is it in any danger.

The two old native houses, which stood near the chapel at Cape Coast, I have purchased, and pulled down, to avoid any accident by fire. I have only drawn on you for the payment for one of them, as I am not prepared to give you an account of the exact amount of the purchase, some trifling things in connection therewith not being finally settled. I also hope to make some arrangements for removing the female school to the present mission-house, as soon as I obtain your permission to purchase it for a permanent residence; and then there will be a year or two's rent of the house (the old mission-house taken by Mr. Wrigley) in which the female school is now kept, which would nearly or quite pay for the purchase of the old native house in question.

There will always be new perplexities and expenses arising on this station about houses, until a purchase is made, and the school kept on the same premises.

At Yancoomassie, a large native town in Fantee, about twenty-eight miles inland, there is an excellent opening for the establishment of a school, &c. Assin Chibboe, the chief, called on me at the mission-house a few weeks

after I passed through the town on my return from Ashantee; and, on my asking him if he would assist us in erecting a chapel in his town, he answered, "Yes. If you will send a person or two to direct, I will find men to do the greater part of the work." For further remarks on the kindness of Assin Chibboe, and the character, &c., of his town, see my Ashantee Journal. (Pages 21, 22, 103, of this work.)

I verily believe, that ere another rainy season arrives, there will be three or four more chapels erected on this station by the Christian zeal of our native societies.

I trust, my dear sirs, that a glorious host of immortal souls will be realized in this part of Africa, if these advantages can be followed up.

The amount of good done on this station, during the short time your missionaries have visited it, has a much greater latitude than the Fantee country; though that is very extensive.

The trading habits of many of our members cause them to travel hundreds of miles into the interior. To these trading places they carry the word of life; and I am glad to say, that the Lord blesses their humble exertions in giving them "souls for their hire." Incredible as the following incident may appear, the fact is not

the less certain. While I was in Coomassie, one of these converts to Christianity, *from the interior*, applied to me for Christian baptism. As I found, during his examination, every proof of a sincere desire and purpose to live as a true disciple of Christ, I, of course, granted his request; and publicly baptized him in the presence of many Ashantees. Surely, Ethiopia is stretching out her hands to God.

As I know that the bare statement of these facts will have more weight with you than any observations I can make, I need not cry, "Men of Israel, help!" I therefore humbly submit them to your serious consideration.

Believe me, rev. and dear sirs, your obedient servant in the gospel of Christ,

THOMAS B. FREEMAN.

NOTICES OF THE WESLEYAN MISSIONARY COMMITTEE RELATING TO ASHANTEE.

Soon after the reception of this letter, the committee issued the following notice:—

The committee of the Wesleyan Missionary Society are thankful to find that they were not mistaken in supposing that the Journal of the Rev. Thomas B. Freeman's late visit to Ashantee would be perused with feelings of much more than ordinary interest, and that the ap

peal with which they deemed it their duty to accompany that document could not fail to produce, in due season, a suitable response. The response, the practical and pecuniary response, has already commenced. We have great satisfaction in inserting the following letter from one of the oldest and best friends of the society:—

"*To the General Secretaries of the Wesleyan Missionary Society.*

"*Liverpool, January* 13*th*, 1840.

"VERY DEAR SIRS,—I have just finished the reading of Mr. Freeman's account of his visit to Ashantee. I see you must have an *extra* effort to do any thing to purpose in that quarter. The effect of his statements, and of your observations, impels me to annex an order on Smith, Payne, and Co., for ten guineas, [about fifty dollars,] for that special object; and I sincerely wish you may have, generally, such encouragement as will enable you, prudently, to meet Mr. Freeman's views. May the great Head of the church give you such men as himself to aid him and you; and preserve their lives for this great work!

"With best wishes, &c., I remain, very dear sirs, yours, sincerely,

"THOMAS CROOK."

The committee have also been favoured with the following special donations, spontaneously forwarded, for the same object, namely :—

	£	s.	d.
Thomas Farmer, Esq., *Gunnersbury house* -	52	10	0
Thomas Crook, Esq., *Liverpool*, (see his letter on the preceding page) - - -	10	10	0
Mr. G. W. Harrison, *Wakefield*, by the Rev. W. Bacon - - - - -	10	10	0
Samuel Mills, Esq., *Russell-square, London* -	10	10	0
A friend to missions - - - -	5	0	0
E. J., a member of the society of Friends -	5	0	0
Rev. Thomas Rogers, *Oxford* - - -	2	0	0
A friend, *Camden-town* - - -	1	0	0
A friend to missions, by the Rev. Dr. Alder -	1	0	0

Thus the work of providing the means for one of the noblest enterprises which the true friends of Africa were ever called to attempt, has been happily commenced. The committee anxiously trust that it will proceed with a promptitude and liberality worthy of the occasion, and that, very soon, they shall receive such further substantial proofs of the sympathy of the Christian public with themselves in this great undertaking, as will justify them in taking measures forthwith for its accomplishment.

After this Mr. Freeman made a visit to England. He arrived in London in June, 1840, accompanied by Mr. William De Graft, a na-

tive local preacher. At the conference held at Newcastle-upon-Tyne, the following month, four missionaries were appointed for the western coast of Africa, including Ashantee, and two more were to be selected. By the month of June, 1841, $25,000 had been received by the treasurers of the Missionary Society expressly for that mission.

ORDINATION AND VALEDICTORY SERVICES; AND DEPARTURE OF REV. THOMAS B. FREEMAN AND PARTY.

On Monday, the 1st of December, a special service was held at Great Queen-street chapel, connected with the departure of the missionaries appointed to Ashantee and the coast of Guinea; and notwithstanding the limited extent to which previous notice of the meeting had been circulated, the chapel was well filled with a very attentive and devout audience.

The service was conducted by the Rev. Drs. Bunting, Hannah, and Alder, and Messrs. Beecham and Hoole. The newly appointed missionaries, Messrs. Hesk, Watson, Shipman, Thackwray, and Walden, were introduced to the meeting; and the three former gave a brief detail of the circumstances by which, under divine Providence, they had seen it their duty to offer themselves for the arduous services of a

mission to Africa. The five missionaries were then solemnly ordained to the office and work of the Christian ministry. Dr. Bunting conducted the ordinance service; and the other ministers above mentioned assisted in the "laying on of hands." The Rev. John Beecham next addressed the missionaries on the peculiar circumstances and duties of the mission to which they had been solemnly designated. He then introduced the Rev. Thomas B. Freeman, who, with deep feeling, acknowledged the kindness he had experienced during his visit to this country; and expressed his thankfulness for the success he had met with in his endeavours to awaken a more lively interest and active exertion in behalf of that part of Africa which it was his business to represent. Mr. De Graft, a native Fantee assistant on the mission, who had accompanied Mr. Freeman to this country, took his farewell of the Christian public, by a most appropriate and interesting address; at the close of which Dr. Bunting, in the name of the committee, presented to him a Bible as a token of their regard and affection, and expressed a hope that he would still successfully study and publish those blessed and important truths which that holy book reveals.

The Rev. Dr. Hannah, theological tutor of the Wesleyan institution, delivered to the missionaries a very instructive and impressive charge; and, at the close of the service, the whole congregation appeared to unite most fervently in the prayer which was offered up in behalf of the missionaries, and for the success of the mission, by the Rev. Dr. Bunting.

On Wednesday, the 2d of December, the missionaries and Mr. De Graft took their formal leave of the general committee of the Wesleyan Missionary Society, and of the Wesleyan ministers of London and its vicinity, a great number of whom were present on the occasion in Hatton-Garden.

The sailing of the "Osborn," by which vessel the missionaries were to proceed to Cape Coast, was delayed until Thursday, the 10th of December: on that day the whole party embarked at Gravesend, and immediately set sail. They are, in all, eleven persons; namely, Mr. and Mrs. Freeman, and native boy; Mr. De Graft; Mr. and Mrs. Hesk; Mr. Watson; Mr. and Mrs. Shipman; Mr. Thackwray; and Mr. Walden. Never was a missionary party dismissed from the shores of England with a more intense feeling of interest and sympathy. All acknowledged the very arduous and difficult

character of the mission, as well as its important bearings on the welfare of the human race, and one of the boldest efforts yet made by the church in modern times to introduce Christianity and its attendant blessings to the independent negro states of interior Africa. Thousands of prayers have been offered in behalf of these missionaries and their undertaking; and we do not doubt that they will be constantly remembered at the throne of grace, by those who are concerned for the prosperity and extension of the kingdom of Christ.

LETTERS FROM MISSIONARIES.

Extract of a letter from Rev. Thomas B. Freeman, dated Annamaboe, Gold Coast, Western Africa, May 5th, 1841.

A Bristol vessel being about to sail for England from British Accra, I embrace the opportunity of informing you of our arrangements and operations, our health and prospects.

On Wednesday, March 31st, we held a meeting, at which your instructions were read, and arrangements were made for carrying your plans into effect.

Mr. Mycock's departure for England, and the

peculiar position of Dix-Cove,—which place some of our American brethren from Cape Palmas had thought of occupying, but have now relinquished, because we were prepared to supply it with a missionary without delay, and because they wish to adhere to the principle of non-interference,—have rendered some alterations in the stations of the brethren essentially necessary. In consequence thereof Mr. Watson occupies Dix-Cove, and Mr. De Graft resides at Winnebah.

All the brethren, except Mr. Thackwray, have proceeded to occupy their different posts; and I have made arrangements for proceeding to Domonassi with Mr. Thackwray early tomorrow morning. Mr. Brooking is now residing at Mansu, and making preparations for our enterprise in Ashantee. Mansu will be a place of great importance to us while carrying on our operations in Ashantee; and I think we shall find it to be a very healthy situation. I have received an encouraging message from the king of Ashantee, from which I learn that he entertains friendly feelings toward us, and will be very glad to see us in Coomassie. On the 29th of March we held our missionary meeting, which had been postponed for several weeks on account of our party not having arrived.

President Maclean, with his usual kindness, occupied the chair. The meeting was one of some interest; and the collection, including the subscriptions of our worthy chairman, and other friends, and £14 from the societies in sheep, goats, &c., amounted to £51 11*s.* 3*d.*

Our chapel at Annamaboe, which was so seriously injured by the rains last year, is, I am glad to say, nearly fit for occupation. I hope to see it re-opened next Sunday week.

In my last I informed you of the recovery from fever of Messrs. Hesk, Watson, and Shipman. Mrs. Shipman, I am glad to say, is also regaining her strength; and Mrs. Freeman has safely passed through her seasoning fever, and is sufficiently strong to undertake a journey by land to Annamaboe, where we are now staying. The effects of the seasoning fever are still remaining in Mr. Hesk's constitution; and he has, in consequence, taken a short cruise up the coast for the benefit of his health. I hope the Lord will bless the means used for his recovery, and that he will soon return to us strengthened and improved. I trust the lives of our whole party will be mercifully preserved for extensive usefulness among the millions of pagans around us.

Our congregations are good. The societies are enjoying peace. The number of children in the schools is increasing, and all things around us are promising.

We have our trials; but they are such as we cannot but expect, and we do not wish to magnify them. In the strength of the great Head of the church, we believe that we shall triumph over every obstacle.

It is an encouraging fact for us to know, that we have an interest in your prayers, and those of the Christian public of England. We beg a continuation of that interest; and earnestly do we pray for the peace of Jerusalem, that peace may be within her walls, and prosperity within her palaces, and that all the ends of the earth may speedily see the salvation of our God.

I trust that, ere this reaches you, an ample special fund, for the support of the Gold Coast mission, will have been realized; and that you will send us out another missionary without delay, as we shall very much need another brotner to occupy Cape Coast, while Messrs. Brooking, Walden, and myself, are in Ashantee.

Extract of a letter from the late Rev. William Thackwray, dated Annamaboe, Gold Coast, Western Africa, May 5th, 1841.

Honoured Brethren and Fathers,—Having another opportunity, I gladly embrace it to write to you again. I am happy to inform you of my own health and welfare, but sorry to say, that Mr. Hesk, my superintendent, is very ill, having suffered a relapse,—such I think it has been,—when he was beginning favourably to recover from his seasoning fever. He exerted himself, I fear, too soon and too much, forgetting that he was in Africa; and the result has been great debilitation, from which nothing has been able hitherto substantially and permanently to raise him. Having a favourable opportunity in the Pitt, merchant vessel from Bristol, to cruise along the coast for a few weeks, he went a few days ago; the captain (Antrobus) being a friendly man; and we hope the experiment will issue favourably. All the rest of our party are well, unless I except Mrs. Freeman, who is not quite recovered from her seasoning, and Mrs. Hesk, who is temporarily indisposed. All have now had their seasoning save Mr. Walden,* Mrs. Hesk, and myself.

* A subsequent letter from Mr. Freeman states, that

Mr. Walden has been favoured with exceedingly good health; and mine is at least as good in Africa as in England. A warm climate appears to suit me very well; for which I feel thankful to Almighty God. I am just on the point of leaving for Domanassie, most of my boxes and household requisites having arrived there already. I would not forget to mention to you with pleasure, that a native merchant here, Mr. Parker, has made me a present of a lathe, not of the first-rate kind, it is true, but still useful, which I immediately devoted to the mission, and it has gone off to Domanassie this morning, with other things. Mr. and also Mrs. Freeman are here at present; the former designing to accompany me to-morrow morning to Domanassie. With respect to Ashantee, we can say as yet but little or nothing. Mr. Freeman, as perhaps he will inform you, has had a very friendly and gratifying correspondence with the king of Ashantee; and we confidently hope, that, by the favour of an over-ruling Providence, the gospel of our Lord Jesus Christ will be happily introduced and established among the barbarous and warlike Ashantees. Yes, I trust the bless-

Mr. Walden has safely passed through the usual "seasoning."—EDIT.

ing of heaven will descend upon them like showers upon the mown grass; that the moral wilderness may be glad for English Christian missionaries, and that the intellectual and spiritual "desert" of Ashantee will "blossom as the rose." True it is, that the national character of the Ashantees has been prominently distinguished by ferocity, and (perhaps sometimes not without cause) by political jealousy; and that, therefore, this great and critical enterprise should be undertaken with the greatest prudence, and managed with the utmost caution. Even at this moment, owing, I believe, to the death of one of the king's relatives, there is a great "custom" being made in Coomassie, which is to last for several weeks, and in which perhaps one hundred and fifty or two hundred, or perhaps more, will unhappily, by this cool, yet blood-thirsty religion of the devil lose their lives. Yet far be it from us to be discouraged. Other tribes and other people, as fierce as the fierce Ashantee, have been tamed and subdued, converted and evangelized, by the preaching of "the cross of our Lord Jesus Christ." And does he still live? Yea, "he ever liveth." And are his will, and willingness, and power the same? Without controversy, "He changeth not;" and I delight, even on African ground, to

remember, that it is declared—it is written in the volume of infallible inspiration—that the "Gospel of the kingdom shall be preached in all the world, for a witness unto all nations;" yea, and that another prophecy of the same volume is, "The kingdoms of this world shall become the kingdoms of our God and of his Christ." We will not, then, by the grace of God, be faint-hearted. Rather, we will be highly animated and encouraged, in our blessed and soul-cheering work. The Lord has enabled me to introduce the gospel into Eg-gá, (E-gá,) a croom (village) on the beach about a mile from Annamaboe. It was formerly visited by Mr. Wrigley, but it was afterward unvisited, and in that sense neglected; and hence the partial success gained had gradually vanished away. Mr. Hesk has been too ill to visit E-gá, so that the interpreters and I have had it to ourselves. We did not hold regular service, (this would have been premature,) but catechetical conversations; and the effects are pleasing and promising.

At present I can say no more than that I am yours obediently,

William Thackwray.

Extract of a letter from Rev. Thomas B. Freeman, dated Cape Coast Castle, Western Africa, May 26th, 1841.

I am happy to inform you that the blessing of God is resting on our labours.

On Sunday, May 16th, our chapel at Annamaboe was re-opened for divine worship. The public services at six, A. M., at half-past three, and at half-past six, P. M., were well attended, and found to be very delightful means of grace. Mr. Joseph Smith preached in the morning and evening, and Mr. Walden in the afternoon. According to our previous arrangements, I should have preached in the evening, but I was obliged unexpectedly to leave for Cape Coast about six o'clock; and to relieve Mr. Walden (who has not yet had his seasoning) from too much exertion, Mr. Smith kindly supplied my place.

The collections, including a handsome donation of £10 from B. Cruikshank, Esq., the commandant of Annamaboe, amounted to £22 0*s.* 11*d.*, currency. The feelings of our society at Annamaboe were, as might have been expected, of a very peculiar nature, on account of the trying circumstances under which they have been placed by the injury done to the chapel

first by fire, and afterward by the rains. Many a tear was shed, and many a heart lifted up to God in thankfulness for his mercies in blessing the labour of our hands, and enabling us to bring forth the topstone with joy.

This pretty little chapel is now, I trust, out of all danger either from fire or rain; as its flat roof, covered with stone, renders it fire-proof; and the stout iron pillars, which are placed down the middle, relieve the walls so much, that we have nothing to fear from the rains.

I am not at this moment prepared to state the amount of expences incurred by these repairs; but I trust, by the zeal and liberality of our societies and friends here, we shall be able to raise a considerable sum, in addition to that already mentioned, toward the defraying of these expenses.

Since I wrote my last, Mrs. Hesk and Mrs. Freeman have safely passed through their seasoning fevers; for which we praise and glorify God. Mr. Thackwray is now residing at Domanassie; and is, in addition to his other important duties, busily engaged in directing the necessary arrangements for the model-farm.

Mr. Thackwray has not yet had his seasoning fever; but we do not consider that he is running any risk in going so far into the interior

at so early a date. From past experience, I am fully satisfied that the interior is, in many respects, more healthy than the coast: almost every thing, however, depends on the proper and judicious care of our health, under the blessing of God.

Mr. Brooking is still at Mansu, and enjoying excellent health; much better than he has ever had before since his arrival on the station. From accounts just received from him, I learn that our mission-house there will soon be fit for occupation.

Mr. Hesk left us in a sickly state about a month ago, to try the effect of a voyage to sea; and we learned a few days afterward, that the vessel touched at Dix-Cove, and that he was better. We are expecting him back in about a fortnight; and trust that the voyage will be, under the blessing of God, the means of restoring his health.

Mr. Watson is still prosecuting his labours at Dix-Cove. He has had much difficulty in obtaining a residence. He is now living in a house not at all adapted for the residence of an European; and we shall therefore be under the necessity of building a house at Dix-Cove as early as possible. We have selected a piece of ground on which our American brother,

Dr. Savage, intended to build, before the board of missions with which he is connected had decided on the non-occupancy of Dix-Cove: and I trust these preparatory arrangements will meet with the approbation of the committee.

We earnestly beg the committee to send us instructions on this matter as early as possible, as the circumstances under which we are placed will not admit of delay on our part without a great risk respecting Mr. Watson's health. As building materials are cheap at Dix-Cove, I think we might build a house there which would answer our purpose very well for about £450 sterling. I expect to pay Mr. Watson a visit in a short time, after which I will write again on the subject.

Mr. Shipman gives a very pleasing account of their prospects at British Accra.

Mr. De Graft's appointment to Winnebah is very satisfactory to the people, both Christians and heathens; and I trust the Lord will abundantly bless his labours among them.

I am preparing to leave Cape Coast for Abassa to-morrow, where I expect to meet Mr. Thackwray on Sunday next, and to assist in opening our little chapel there. Abassa is about forty miles from Cape Coast, and about twenty miles from Domanassie.

In every part of the mission our prospects are encouraging. A second pleasing message from the king of Ashantee, in which he informs us that he will be very glad to see us in Coomassie, leads us to *trust* and *believe*, that the Lord is going before us, and opening our way among that benighted people.

We are now making all necessary preparations for our journey to Coomassie after the rains; and leave all events in the hands of that Almighty Being who hath said, "Go ye into all the world, and preach the gospel to every creature;" and, "Lo, I am with you alway, even unto the end of the world."

THE END.

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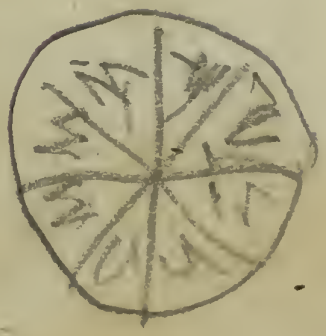

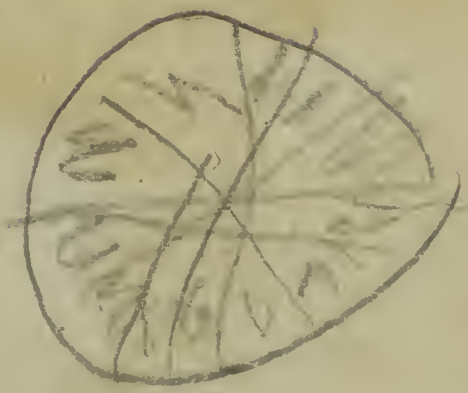

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